Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

AUGUST 1930

American Board of Commissioners for Foreign Missions

Organized 1810; Incorporated 1812, Massachusetts
Headquarters: 14 Beacon Street, Boston, Mass., U. S. A.

GENERAL OFFICERS

President
ROCKWELL HARMON POTTER, D.D.

Vice-Presidents
LUCIUS H. THAYER, D.D. — MRS. FRANKLIN WARNER, M.A.

Recording Secretary
OSCAR E. MAURER, D.D.

Assistant Recording Secretary
EDWARD W. CAPEN, PH.D.

Auditors
HERBERT J. WELLS — HENRY P. KENDALL — WILLIAM W. MILLS

PRUDENTIAL COMMITTEE

Chairman, ASHLEY D. LEAVITT, D.D.
President and Vice-Presidents, ex officiis

Term Expiring 1930

Mrs. Martha T. Buckham
Mrs. Ernest A. Evans
Rev. Douglas Horton
George F. Kenngott, D.D.
Mrs. William H. Medlicott
Mrs. James M. Moore
Austin Rice, D.D.
Fred W. Sweney
John G. Talcott

Term Expiring 1931

Arthur M. Ellis, D.D.
Theodore R. Faville
Mrs. Robert E. Brown
Daniel I. Gross, D.D.
Miss Elizabeth J. Hurlbut
Mrs. E. E. Kent
Ashley D. Leavitt, D.D.
Rev. R. A. McConnell
Rev. George W. Owen

Term Expiring 1932

Frederick W. Chamberlain
Mrs. Frank Gaylord Cook
Hon. Channing H. Cox
Rev. Carl M. Gates
Mrs. A. M. Gibbons
Mrs. C. E. Greef
Rev. Clarence Reidenbach, PH.D.
William E. Sweet
Franklin Warner

Term Expiring 1933

Emil Berndt
Charles Burbank
Miss Sarah Louise Day
Horace Holton, D.D.
J. A. Kesler
Charles S. Olcott
Mrs. E. A. Osbornson
Dean J. E. Taylor
Rev. Carl H. Veazie

EXECUTIVE OFFICERS

Executive Vice-President
FRED FIELD GOODSELL, D.D.

Foreign Department

James L. Barton, D.D., LL.D., *Secretary Emeritus*
William E. Strong, D.D., *Secretary*
Mrs. Lucius O. Lee, *Secretary*
Rev. Ernest W. Riggs, *Secretary*
Mabel E. Emerson, *Associate Secretary*
Wynn C. Fairfield, D.D., *Associate Secretary*
Mark H. Ward, M.D., *Medical Secretary*
Rev. Herbert E. B. Case, *Assistant Secretary*

Treasury Department

Frederick A. Gaskins, *Treasurer*
Harold B. Belcher, *Assistant Treasurer*
S. Emma Keith, *Assistant Treasurer*
Earle E. Smith, *Assistant*
Harvey L. Meeken, *Publishing and Purchasing Agent*

Home Department

Cornelius H. Patton, D.D., *Secretary Emeritus*
Helen B. Calder, *Secretary*
D. Brewer Eddy, D.D., *Secretary*
Alden H. Clark, D.D., *Acting Secretary*
Charles C. Merrill, D.D., *Secretary of Promotion*
Mary D. Uline, *Associate Secretary*
Mrs. Lydia Lord Davis, *Assistant Secretary*
Ruth I. Seabury, *Educational Secretary*
Mildred C. Widber, *Assistant Educational Secretary*
Grace E. McConnaughey, *Assistant Secretary*

Editorial Department

Enoch F. Bell, D.D., *Secretary*
Carolyn D. Smiley, *Associate Secretary*
Dorothy P. Cushing, *Assistant Secretary*

OUR AUGUST ISSUE

India is given a good deal of space in this number. The cover suggests Mohammedan India, as does the article on Gordon Hall. Mrs. Rose, too, dwells in her *Diary* upon the relationship of Moslem and Hindu. Secretary Judson Cross (of the American Missionary Association and of the New England Regional Committee and the Commission on Missions) brings to mind one of the first missionaries of the Board to India (and Burma), while several nationals in India give their messages.

As this number comes out in the midst of the Board's summer appeal it is but right that we publish some statements by missionaries relative to the truly serious effect of the cut in appropriations already made for 1930 and the further cut that will have to be made for 1931 if this fiscal year ends in a deficit. We call attention also to Dr. Eddy's brief article.

We expected to print a tercentenary article tracing the connection between the establishment of the Massachusetts Bay Colony and the founding of the American Board, but at the last moment this has proved impracticable. Perhaps the stories of Gordon Hall and Adoniram Judson will suggest a connection.

OUR COVER

Our cover picture is that of the famous minaret, the Kutab (Qutb) Minar. It is part of the ruins of the old mosque at Delhi, built by the Mohammedan conquerers of India in the Sixteenth Century.

And speaking of covers reminds us that we failed to describe that of last month. It is a picture of the Han-Yang Iron Works at Hankow, one of the modern industrial plants of China.

As announced last month, the news section with Miss Cushing as editor starts in this issue under the caption, "This Is Station ABCFM." This will be kept up to date.

NEXT MONTH

Next month we expect to print accounts of the West Africa Jubilee; call attention to some of the special features of the program of the Annual Meeting of the Board to be held at Madison, Wisconsin, October 21–23 inclusive; print an interview with Kagawa; give some letters on the Board's medical work; and last, but by no means least, tell a certain person just what we think of him.

Entered as second-class mail matter at the Post Office, Boston, Mass.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America in Continuous Circulation

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805, which absorbed *The Massachusetts Missionary Magazine* established June, 1803

One Dollar a Year *No Club Rates* *Ten Cents a Copy*

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXVI **AUGUST, 1930** **No. 8**

CONTENTS

ARTICLES

Restoring the Stone. By Rev. Joseph L. Moulton and Rev. William H. McCance of the Marathi Mission 299
Jesus Christ's Man. The hero of Morrow's *Splendor of God*. By Rev. Judson L. Cross 303
India! Verse. By Ruth Isabel Seabury of the Board . . 304
Christ in India: India's need of Christ as set forth by several nationals 305
The Candidate Conference 309
From the Home Comes the Candidate 309
To a Missionary in Africa. Verse. By a Government Official 309
Missionary Hymn by Rev. Henry Hallam Tweedy: Words and Music 310
Why I Stay on the Job. By Rev. William C. Cooper of Bulgaria 311
Diana's Indian Diary. By Isabel Brown Rose. (Chapters XXIII–XXV) 312
A Living Partnership. By Secretary Eddy 316
Comments on the Cut. By a Dozen Workers Overseas . . 317
A Christmas Party in August 318

THE CHRISTIAN CHURCH AND FOREIGN MISSIONS

The Guest Book and Other Things 319
Impressions of Kobe College. By Angie Crew 320

THE BOOK SHELF 321
LETTERS FROM OVERSEAS 322
THIS IS STATION ABCFM. Dorothy P. Cushing Broadcasting 323
PERSONALIA 325
THE CHRONICLE 328

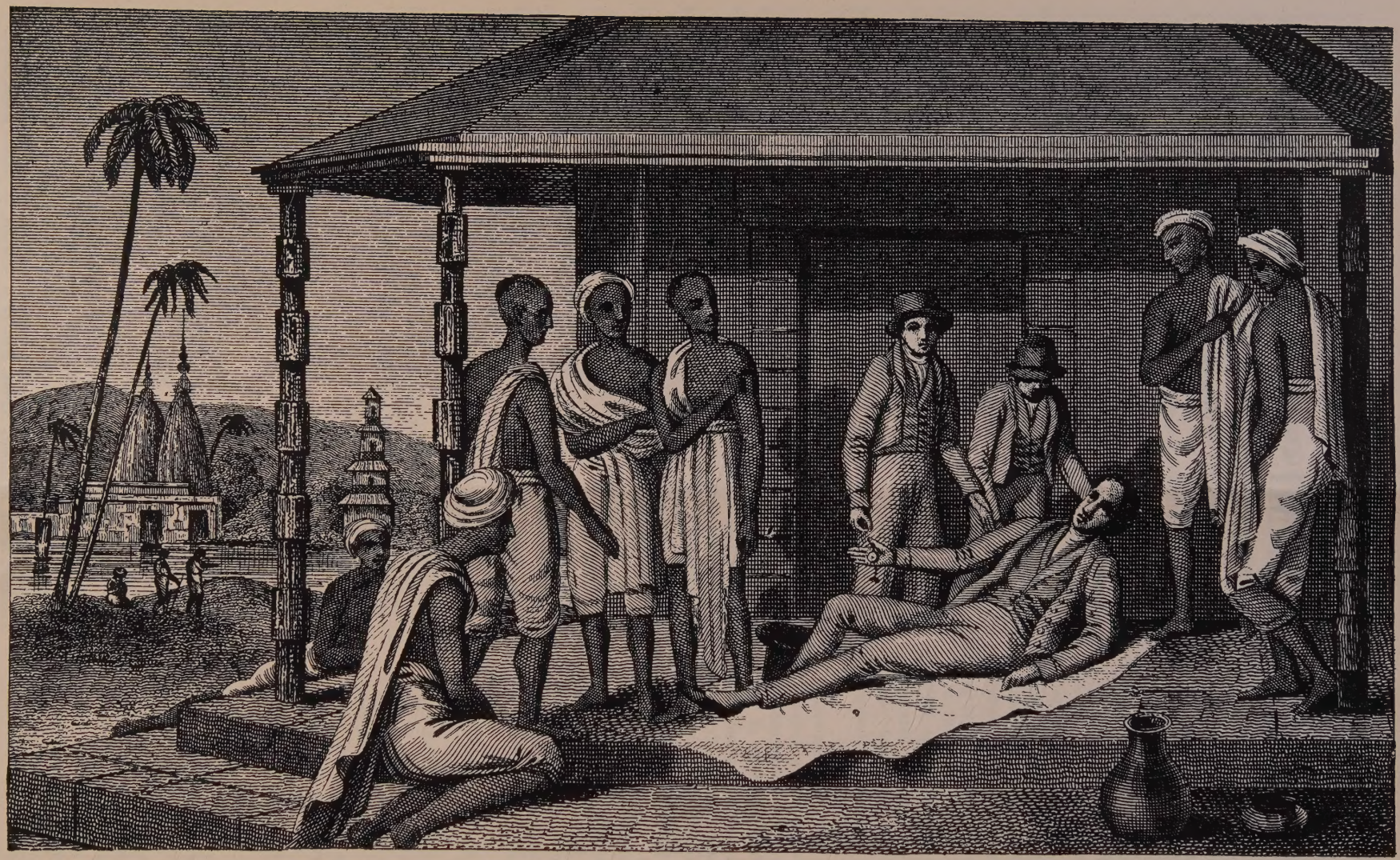
EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL

Editorial Assistant, GRACE H. KNAPP

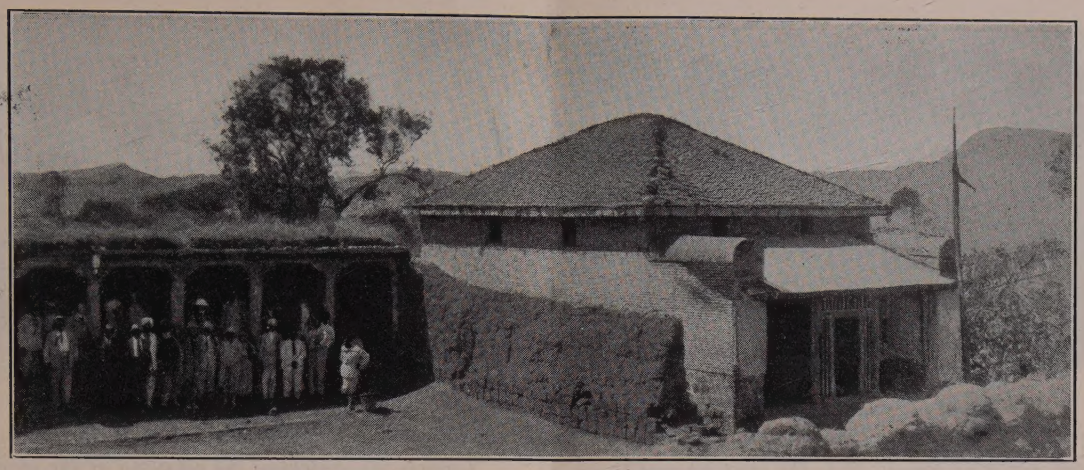
Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

All rights reserved. By the American Board of Commissioners for Foreign Missions
Publishing Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers



"The Closing Scene of Rev. Gordon Hall's Missionary Labors"

This is a copy of a woodcut that appeared in the "Memoir of Rev. Gordon Hall, A.M.," published in 1834. The two in European clothes must have been the Indian "Christian lads" associated with Mr. Hall on his last tour. The dying missionary lies on the veranda of a temple, exhorting his Indian attendants "to repent of their sins and to forsake their idols, that they too might go to heaven." He is also telling his "lads" how to dispose of his watch and clothes.



WHERE GORDON HALL DIED

RESTORING THE STONE

BY JOSEPH LANGDON MOULTON AND WILLIAM HODGE McCANCE

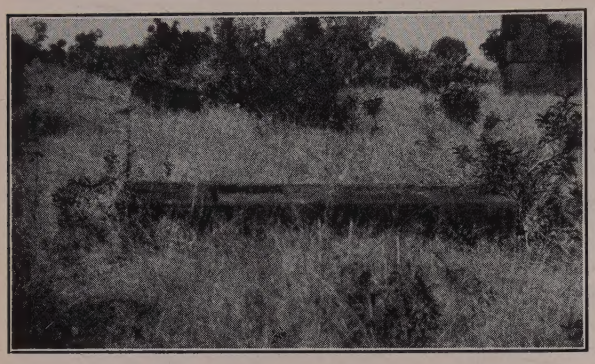
An account of a recent pilgrimage to the grave of Gordon Hall, the first missionary of the American Board to lay down his life for India.

THE one hundredth anniversary of the laying of the gravestone of Rev. Gordon Hall, and the one hundred and fourth anniversary of his death were celebrated on March twentieth in the little village of Dapur in the Nasik District, seventy-five miles from Ahmednagar. On the evening of the nineteenth a service was held in Sharanpur at which several missions and countries were represented. Those who attended describe it as one of the most inspiring they had ever known. A *bhajan* band of Christian young men working in the Government Press at Nasik furnished the music. Rev. William McCance of the Marathi Mission presided; Rev. D. B. Athavale of the C. M. S. Mission welcomed the visitors to Nasik; Canon L. B. Butcher of that mission also gave a short address; two pastors of the Marathi Mission spoke most challengingly of the responsibility of the Indian Church; a retired Indian Government servant praised the work of the pioneer missionaries. Rev. William Hazen gave a brief history of the life of Gordon Hall*:—

He it was who first set foot on Indian soil in Western India. He had set sail from Philadelphia early in 1813 with two companions (Samuel Nott and Luther Rice). They were eight months on the way, and after many difficulties, Gordon Hall arrived in Bombay only to be told that he could not stay to preach the Gospel message he had come to deliver. But he persisted, and through the personal influence and Christian friendliness of the

*Gordon Hall was born April 8, 1784, in Tolland, Connecticut. His family derived its descent from George Hall, who with his wife, Mary, came from Devonshire, England, in 1636-7, and became one of the founders of Taunton, Massachusetts. Gordon Hall was graduated from Williams College in 1808 as valedictorian of his class, and was the first graduate of that college to go to the foreign field. He prepared for the ministry at Andover Theological Seminary, studied medicine in Boston and Philadelphia, was ordained as a missionary on February 6, 1812, in the Tabernacle Church, Salem, with Judson, Newell, Nott, and Luther Rice, and with the two latter sailed for India eighteen days later. In the fourteen years of his life there he taught, preached in Marathi with great power, translated a large part of the New Testament, prepared a Harmony of the Gospels, wrote many tracts. In 1816 he married Miss Margaret Lewis, an English lady, resident in India.

Gordon Hall's only surviving son, who bore his name, became a minister of distinction. A grandson, the late Rev. George A. Hall, D.D., of Brookline, Massachusetts, was a member of the Prudential Committee of the American Board 1907-1915. A great-grandson, Francis Cooley Hall, M.D., an eminent physician of Boston, has manifested the missionary spirit of the great pioneer in his cooperation with the American Board: since 1922 he has examined the new recruits to the foreign service, and has built up the health of ill or worn-out missionaries on furlough.



IT WAS NEGLECTED FOR YEARS

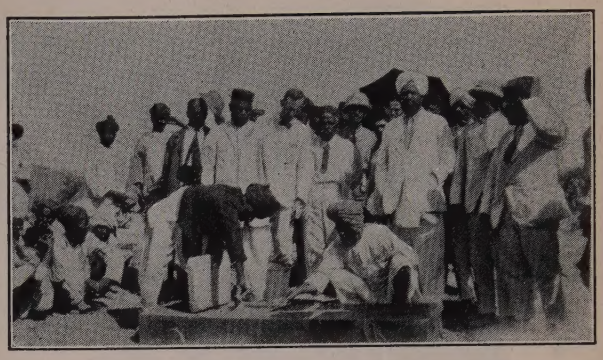
This is the way Gordon Hall's grave looked for a long series of years. Note the spot whence the stone tablet had been removed.

THE COMMITTEE OF ARRANGEMENTS

Left to right: D. N. Tilak, B.A., LL.B., Advocate, High Court and Marathi Editor of the "Dnyanodaya"; J. L. Moulton, American Board missionary at Rahuri; Rev. D. B. Athavale, Pastor, connected with the C. M. S. Mission; P. T. Tidke, B.A., LL.B., Advocate High Court.

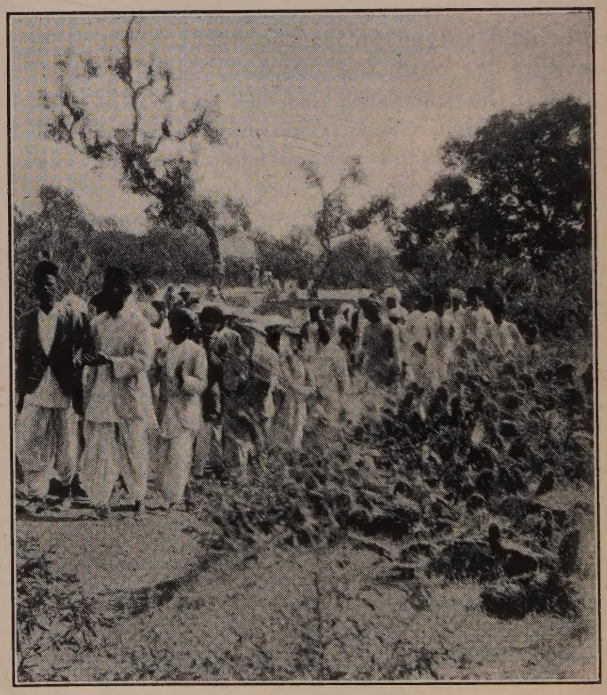
GORDON HALL THOUGH DEAD, YET SPEAKETH

Here are some of the visitors and villagers gathered under the mango trees to hear about the man who died in their village so long ago.



RESTORING THE STONE

Our missionary friends with their Indian colleagues are watching the relaying of the stone on Gordon Hall's grave. The mason on the left is a Hindu outcaste; and the one on the right is a Mohammedan from the village. Mr. Moulton is leaning forward in the center without a hat. At his left is Mr. P. T. Nathaji, a leading Christian layman of Poona. The circle inspector is standing back of the Mohammedan mason. Mr. D. N. Tilak is at the extreme right with his hand on his hat. Mr. McCance is in this group, but evidently beyond the reach of the camera.



EN ROUTE TO THE GRAVE

This is a part of the procession of Christians, and as they march they sing. How this would have thrilled Gordon Hall!

THE STONE RESTORED

This is the grave of Gordon Hall repaired and with the stone returned to its original place.

governor he was allowed to stay on somehow. Then at last a charter to preach and teach was granted by the British Government. What a happy day that must have been for him! For a vivid picture of the early life of one of those missionaries who set out at the same time (in another ship) as Gordon Hall, read Honore Willsie's *Splendor of God.*

After thirteen years of preaching, teaching, translating the Bible, ministering in other ways, Gordon Hall sent his wife and two children home to America and started up-country on tour with two Indian companions. One can imagine what the trip must have been like before the days of railroads! As we went over the seventy-five miles in a new Ford in three hours we thought of his slow, tedious journey by bullock cart. And it is—and was—*hot* in these parts in March, often one hundred degrees in the shade!

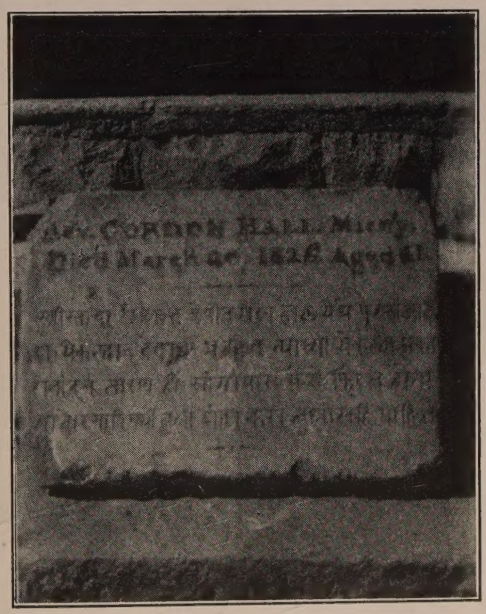
He found in Nasik and its surrounding villages a terrible epidemic of cholera. Using up what medicines he had with him and much distressed over the condition of the people, he started back to Bombay for a fresh supply. He arrived at Dapur on the 19th of March, 1826. Cholera was raging in this village also, and giving away what little medicine he had saved for his own use, he himself fell a victim to the disease and died in front of a temple in the early hours of the morning of the 20th.

It is said that the village was predominantly Mohammedan at that time. The people, evidently impressed by the fact that this man had given his life in trying to alleviate their sufferings, permitted the burial of his body in their cemetery.

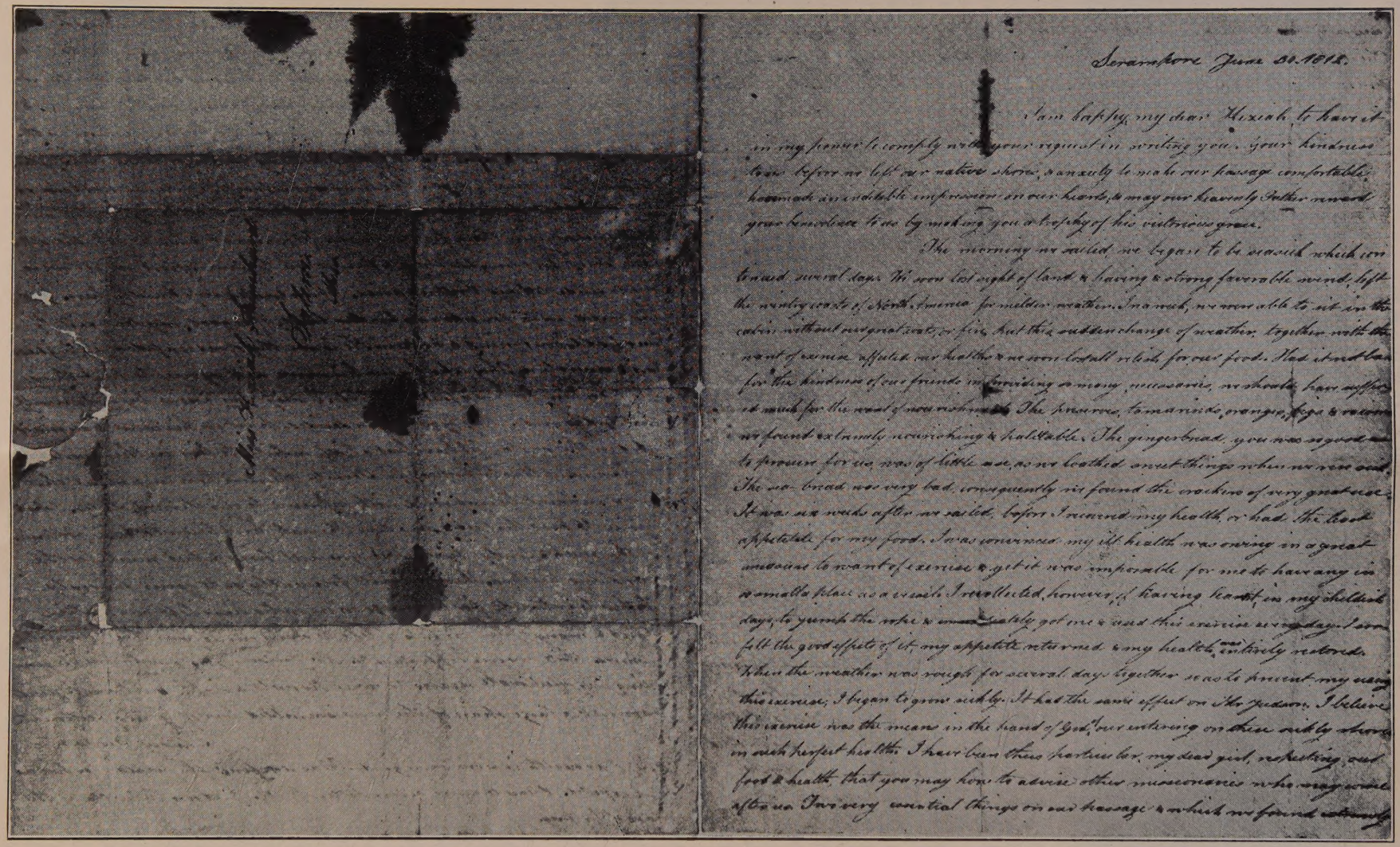
Four years after his death some of his missionary friends placed a stone on his grave, which, however, was apparently forgotten for several decades: no one knew where it was. Twenty years ago Dr. Ballantine of Rahuri made a tour of that area and found the grave. But the stone was missing. Gaining the friendliness of the people, he located it after untiring search. It was taken to Ahmednagar and kept in the Mission archives except when it was exhibited during the Centenary of the Hume Memorial Church a few years ago.

So the ceremony that took place in that little village cemetery at sunrise on March 20, the one hundred and fourth anniversary of Gordon Hall's death, was the ceremony of restoring this stone to his grave. The gathering of villagers was impressive; the opportunity of a short meeting under the mango trees was taken to tell them of the purpose of the visit. Some of us had been a little anxious as to just what would be the attitude of the Mohammedan community when it learned of the event, but we were most pleasantly surprised when a Mohammedan mason came along and volunteered to help in the re-cementing of the stone. The Mamletdar of the Taluka, who is a Mohammedan, had sent along his Circle Inspector, who also is a Mohammedan! There was no doubt as to their friendly attitude. We had brought along a Hindu mason, and the two of them took much pride in doing their best to relay the stone properly. When this was finished, Mr. Hazen offered a prayer of rededication.

It is proposed to build a dispensary there or nearby as a fitting memorial to one who gave his life for others, the Pioneer Missionary in Western India, the Father of the Marathi Mission of the American Board, the great servant of Jesus Christ.



THE STONE WHICH WAS RESET



Serampore June 30. 1812.

I am happy my dear Keziah to have it in my power to comply with your request in writing you. your kindness to us before we left our native shore, & anxiety to make our passage comfortable, has made an indelible impression on our hearts, & may our heavenly Father reward your kindness to us by making you a partaker of his victorious grace.

The morning we sailed we began to be seasick which continued several days. We soon lost sight of land & having a strong favorable wind, left the windy coasts of Nova Scotia for milder weather. In a week, we were able to sit in the cabin without our great coats or fire, but this sudden change of weather, together with the want of exercise, affected our health & we soon lost all relish for our food. Had it not been for the kindness of our friends in providing so many necessaries, we should have suffered much for the want of nourishment. The preserves, tamarinds, oranges, figs & raisins we found extremely nourishing & palatable. The gingerbread, you was urged to procure, for us was of little use, as we loathed sweet things when we were sick. The ship bread was very bad, consequently we found the cracking of very great use. It was six weeks after we sailed, before I recovered my health, or had the least appetite for my food. I was convinced my ill health was owing in a great measure to want of exercise & yet it was impossible for me to have any in a small place as a vessel. I recollected, however, of having health in my childish days, to punch the rope & immediately got me a mat this exercise in a few days I soon felt the good effects of it, my appetite returned, my health entirely restored. When the weather was rough for several days together so as to prevent my using this exercise, I began to grow sickly. It had the same effect on the Judson. I believe this exercise was the means in the hand of God, our enjoying on the whole such perfect health. I have been thus particular for my dear girl, respecting our food & health that you may know how to advise other missionaries who may sail after us for very essential things on our passage which we found extremely

This facsimile which accompanies Mr. Cross' article is, so far as we know, an unpublished letter recently found by Mrs. Harrison Lyman of Winchester, Massachusetts, while sorting some old papers left by her cousin who was a daughter of Mrs. Albert Bowker, the first president of the Woman's Board of Missions. It is dated June 30, 1812 at Serampore, India, and was written by Nancy (Mrs. Adoniram) Judson to her friend Keziah Cumhard of Salem. The first part is a description of the voyage out and of their experiences on shipboard and after their arrival in India. The letter is delightfully personal and reflects the vivacious character as well as the sincere spirit of its writer.

JESUS CHRIST'S MAN

By JUDSON L. CROSS

"WE have been coming to Rangoon by God's devious paths ever since February of last year. Every known device of Satan has been used to turn us back. But here we are—God has sent us to save the Burmans from Hell and no warning can unseat that purpose."

This was the answer made by Adoniram Judson to the remonstrance and warning of the Spanish Collector of the Port at Rangoon, an employee of the Burmese king, when Judson and his girlish bride, Nancy, landed to begin their work as missionaries in July, 1813, nearly eighteen months after they had sailed from Salem. These words reveal the passionate purpose and sense of mission which characterized them both, an impression which persists and grows as one reads the remarkable story of this man and woman as told by Honore Willsie Morrow in *The Splendor of God.*

Seldom has the life story of a missionary been so thrillingly written. Mrs. Morrow has selected the outstanding events of that pioneer missionary adventure with dramatic skill and has woven them together in the web of one of the great love stories in history, the romance of Ann Hasseltine and Adoniram Judson. But the life could be greatly written only because it was greatly lived. This couple "lived dangerously" for God. Here truth is indeed stranger than fiction. Every chapter has its thrill, and the setting of every scene is most dramatic. Yet when one compares the romance as written by this author with the biographies and letters of Judson, one discovers, to his amazement, that the author has adhered to literal fact. Many of the incidents and dialogues which seem so dramatic are actual quotations from letters and diaries. One situation follows another. Now the daring and impulsive action of Adoniram takes one's breath away, and then the common sense and calm faith of Ann stirs the admiration. Their persons were, it would seem, always in danger. And again and again they barely escaped with their lives.

Outstanding among the many stories which grip the interest is that of the first convert, Maung Nau, the gardener, who makes his simple confession of faith: "I certainly will be tortured but my mind is made up. If the Lord Teacher will show me how, I will belong to Christ."

Again, almost the tale of a second Peter is the account of the long struggle on the part of Judson's Burman teacher, the monk Maung Shway-gnong, between the appeal of "the most winning story he ever listened to" and his fear of the Iron Maul; of his final transformation into the staunch disciple who risked his life and suffered torture for the faith.

One of the most dramatic incidents was the audience with the King, to whom Judson had determined to go in person, to plead for permission to preach the gospel in Burmah—a scene in which the lone and powerless missionary conducted himself with a dignity and assurance worthy of a Paul before Agrippa, in strong contrast to the prostrate syncophants all around him.

His months of imprisonment amid surroundings of filth, human degradation and torture, which were doubly excruciating to his sensitive soul; the daily uncertainty as to his own fate and that of his companions and his wife, might well have unbalanced the soundest mind, and doubtless contributed to the strange melancholy and abnormal asceticism of the months which followed Ann's tragic death. The heroic and persistent efforts of the delicate Nancy during those terrible months of his imprisonment, when, alone and single handed, she exerted influence at court in behalf of the little band of white prisoners in the unspeakable Hand-Shrink-Not prison, were nothing short of miraculous.

One experience in which it would seem that the hand of God must have been present was the smuggling into the prison of the priceless manuscript of Judson's translation of the Bible, the hiding of it in a pillow, its loss when the prisoners were suddenly removed, and its subsequent recovery by the faithful servant who found it on a pile of refuse.

No greater honor was ever paid to a missionary of the Cross nor a finer tribute given to the gospel which he lived and preached than that which came to Judson when, pressed by the steady advance of the British forces under Sir Archibald Campbell, the panic-stricken King and his counselors sought a man, whom they could absolutely trust, to carry on for them the negotiations for favorable terms of peace, and dragged Judson out of his prison to undertake the difficult and delicate mission.

"We are astute ourselves," said the counselors when Judson urged them to send someone more skilled in diplomacy. "That is not the quality we need. We must have someone who speaks the truth, nay more, who can recognize it." Describing this incident Mrs. Morrow writes:

> "It was an extraordinary scene and situation. The glorious river here was set in hills, deep-wooded and covered with white pagodas. The shores of both the British camp on the

east, and the Burman on the west were thick-set with craft of every description guarding their respective headquarters. And squatting under the umbrella of the chief Burman commissioner was the American missionary whom the British had hounded out of East India, the Burmese had dragged from his prison, and on whom depended the success of the negotiations.''

The strain and responsibility of those tedious negotiations, even though they finally came to a successful issue and won for him the highest esteem at the Burman court, as well as the admiration of the British, told on his health for many years afterward.

His work in Burmah was that of a pioneer and a statesman. A man of unusual personal charm; a teacher and scholar well versed in the lore of the land he sought to Christianize, who would have made his intellectual mark in any land; a Christian statesman who rendered invaluable service to both Burmah and Great Britain, he nevertheless stands out in this book as preeminently the missionary evangelist. The impression which abides uppermost is that of this great soul sitting in the little hut or *zayat* telling the old, old story, hour after hour, day after day, month after month—''telling his great good news to the shadows of sambur and tiger, moving stealthily through the jungle, and to the unheeding brown pagans who pattered through the rain now falling daily,'' and winning now this, now that convert, fighting inch by inch against tremendous odds for the winning of Burmah to Christ.

They came to call him ''Jesus Christ's Man'' in Rangoon. Strange to say it was one of the viceroy's executioners who first coined this term when he came to inquire if Jesus could remove the letters burned on cheek and forehead which branded him as an executioner. Even the children passing on the street shouted that name after Judson. And the King of Burmah in the time of crisis used it when, ''with a curious mixture of the child and King in his look and voice, he said: 'Oh Teacher, oh truth-telling, Jesus Christ's man, are you sure that the English will cease their march and go back to Rangoon if we fulfil their terrible treaty terms, are you so sure that you will agree to be crucified if they don't?' ''

''I am that sure, oh Emperor of many doubts,'' replied Judson.

And I am inclined to believe that of all the honors bestowed upon him in this world and of all the rewards which he so richly deserved, to him the greatest of all would be that new name given to him by the Burmese—''Jesus Christ's Man.''

INDIA!

By RUTH ISABEL SEABURY

A land of blazing sunlight and flaming souls;
  A land of yellow noondays and purple velvet nights;
A land of beautiful flowering, too wise, maidens,
  And burdened, worn, old women;
A land of rapture and agony;
  A land where the awesome glory of the setting sun
    touches the Taj Mahal to wistful beauty that grips the heart;
A land of extremes, where there is no twilight;
  A land of brilliant minds and thoughts
That reach to find the mysteries of life;
  A land where brown is the perfect color and the more
    brilliant hues are but the setting;
A land where white is only white, unless Love dyes it with
  the crimson of sacrifice and the gold of understanding;
Where a baby in a manger
And a man upon a cross,
Can bring four million questing hearts to God
  Who loves India
  And Who gave her a Son.

CHRIST IN INDIA

India's Need of Christ as Set Forth by Several Indians

CHRISTIANITY AND CASTE DISTINCTION

IN a country such as India, a country consisting of many different kinds of people and castes, one can never be sure of their being united when the religions and castes differ.

If they at all become one, it is only Christianity that can bring them together, for Christianity is the religion that is based on two fundamental principles, Love and Forgiveness. Our Lord Jesus Christ was full of love and forgiveness. He came down from heaven to teach this. India needs

RODAS GORDE

We regret that we do not have the pictures of all the other Indian Christian friends quoted.

Christianity and no other religion. Love keeps us together and Forgiveness brings us together.

India needs union more than any other country. If Indians give up caste distinction they will certainly draw closer to each other. They will help each other and as love begets love they will learn to love each other.

The Brahmans were and are the religious leaders of India. Formerly they never allowed the low castes to read the religious books because they believed the low castes were not worthy. They were not to enter the temples. They could never share any religious movements with the high castes. The low castes were so out of the question that they could not get even human sympathy from among their own countrymen. Love was beyond consideration. And then came the missionaries who gave the "cup of cold water" to the "little one," the despised one—surely the deed of a wonderful love.

If our leaders do not root out the trunk of this tree—the caste distinction—why, the branches even though cut down a hundred times will grow a thousand times faster than before. To root out this tree we want our Lord Jesus Christ. *Rodas Gorde, teacher in the American Mission Girls' High School, Ahmednagar.*

CHRIST ENTERS THE HOMES OF THE HIGH CASTE

I longed to reach the high caste women and I prayed much for them. God opened the door for me to reach them through a club for high caste women. They asked me to teach English there two hours a day. After a while I invited them to a Christian Endeavor meeting. They came. We played games, gave them betel nut and flowers and put the red mark of hospitality on their foreheads. The next day they asked me many questions about the organization, which I answered. Each month they eagerly read a Mission magazine called *Balbodhmeva.* At Christmas time I asked them to attend our school festivities. Gladly they came and we were, in turn, invited to their festivities. So our understanding and friendship have grown through the years. Now there is a deep underlying confidence and trust with no longer any restraint.

India loves music and it plays a large part at any festival occasion, especially at weddings. They began to invite us to a meal sometimes during the eight or ten days' festivities, and always they asked our girls to sing their Christian hymns and then they listened to the meaning explained. This happens often. From reading one book on religion the heart is not always changed, but in the thought that follows the fruit often appears. One of the Brahman women said:

"The things the children learn in the Mission school they do not forget. I once learned the ten commandments and I have never forgotten them. How much Jesus suffered! How much He was persecuted; yet He was so loving. I am helped when I think of Him. My son is an inspector. He has to endure much. I tell him: 'Jesus was innocent, yet He had to suffer. You suffer patiently as He did and people will come to realize you are innocent. If we suffer to help others God will make the truth triumph in the end.'" This mother got

something out of the Mission school that helps her and her son daily!

The Lingayats are a caste that consider themselves higher than the Brahmans. One day there was a feast at one of these homes; many women were invited. After the meal had been served the hostess said, "Now Sulochanabai will offer thanks to God in prayer or song." You can guess with what joy I offered that prayer. After the meal we sang many hymns and they listened eagerly. They said that meant more to them, much more, than the meal and all the other festivities, for it gave them some thoughts about God that would give them strength in their daily living.

There was a Lingayat wedding a short time ago to which I was invited, and one of the women said, "You are the dearest friend of the bride's mother so we asked you especially to ask God's blessing on all who are here today."

"Missions have schools: let us have schools," say even the orthodox Hindus. "They do much to help others; let us do so also. They have homes for orphans; let us also have homes for our orphans." If the spirit of Jesus thus slowly and surely permeates the minds of the many, the Kingdom of God will just so surely come into this world of men. *Sulochanabai Battelu, assistant principal of the Woronoco Girls' School in Sholapur for thirty years.*

THE ENTRANCE OF HIS WORD GIVETH LIGHT

If you ask us which is the biggest missionary that has come to us from the West, we shall at once reply that it is the *Bible.* God's power is so great that many men by reading only portions of the Bible have become saved. India is progressing by leaps and bounds at present. The old order has changed, giving place to a new one. Last year 197,043 copies of the Bible were sold. Indians are gradually becoming influenced by the teachings of Jesus Christ. Every son of India possessing a gentle nature and a repentant heart has become possessed of a knowledge of the holy power of God. They are in search of this power. There is not the least doubt about it that they have received this power. This is the result of the Bible.

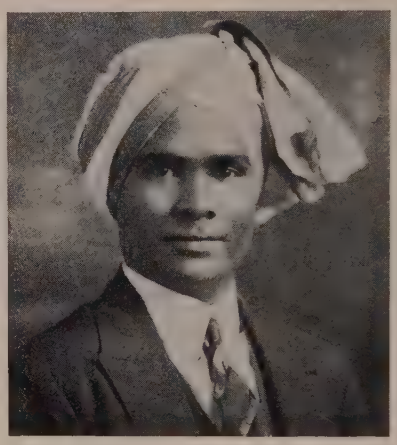
There is a great need of evangelical missionaries in the district of Sholapur. In the villages both rich and poor respect the missionaries highly and are impatiently waiting for their advent to hear from them stories of God's Kingdom.

In the city of Sholapur the work of evangelization is carried on indefatigably. A branch of the Christian Endeavor is doing a great work among the Brahmans and big Government officers here. All the high caste people are seriously thinking of this religion. *F. J. Ghodke, graduate of Sholapur Boarding School, member of the Standing Committee and treasurer of his church for seven years.*

THE SPIRIT OF CHRIST IN A COLLEGE

It was in the dining rooms of the American College, Madura, I discovered for the first time in my life how education and Christian influence could broaden the minds of Indian youths and help them to rise above the deep-rooted caste and religious prejudices, sitting at the same table (rather, squatting on the same floor) as members of the same family.

Why should the college compound have a strong iron fence? Is it not to keep the students in a sort of prison? No, it is to keep out the cattle, mostly. Do not the students need any compound wall or rules and regulations to maintain order?



Mr. Anukoolam

Again the answer is "No." Their honor is the compound wall, their conscience the dictator. That is the sort of democracy in that institution—a place where every student feels at home. It is also one of the very few high grade institutions where dignity of labor is taught, mostly by the personal example of professors.

A non-Christian student of an Orthodox family came one day to the late Mr. Zumbro and said, "Sir, I beg to be excused from Bible classes." Mr. Zumbro thought for a moment and replied: "Young man, I have no objections to granting your request, but I wish to tell you that if at all this college exists for anything in India it is just to teach that lesson." That student could never afterwards think of absenting himself from the Bible classes.

In no other direction is Christian work done better among the educated classes of India than through such institutions; not by mere verbal teaching, but mostly fellowship and personal contact of the professors. I knew the real value of those contacts only when I missed them badly during the year of my stay at the Government Teachers' Col-

lege, where we knew very little of our professors outside the classroom.

To give an idea of what this fellowship in the American College means to us I can do nothing better than to mention here some of the attributes often repeated by students, not only in the college but all over South India: "The prophetic vision, broad-mindedness, generosity, and fatherly love of the late Dr. Washburn; the keen insight, unsparing labor which amounted to martyrdom, humility, oratorical talent, and stern discipline of the late Mr. Zumbro; the natural gift for teaching, virtue of brevity, the love for the beautiful in prose and poetry of Mr. Wallace; humor and scholarship of Mr. Hess; clearness, gentlemanliness, and sportsmanship of Mr. Saunders; the simple nature and artistic gardening of Mr. Guise; the noble, non-intervention policy, thoroughness in his field, and loud music of Mr. Flint; the spirit of love, patience, optimism, and service of Mr. Nolting; sympathy, calmness, and gentleness of Mr. Stoffer; the intelligence and sociability of Mr. Lockwood; the hospitality of all the ladies—are things proverbial and sacred to the memory of the American College students, past, present and future."

Some might ask whether there is any definite expression of the love and spirit of Christ in any of the college activities. They have a ready and sure answer in the affirmative. The occasional evangelistic tours, the active work in the night school for the unprivileged labor classes of the vicinity, the increasing interest in the rural reconstruction work, may be mentioned as some of the many appreciable activities of the college.

No place under the sun is so good as the American College either to teach or to study in. *James J. Anukoolam, born a member of the Criminal Tribes, graduate with a fine record of the American College, Madura, the past year a student in the Graduate School of Columbia University.*

CHRIST AND THE INDIAN CHURCH

Our small Christian community here is at the center of crisis and opportunity. The spirit of India is wide awake, and in its first zeal of shaking itself free of all that is foreign it is going beyond the limits of discrimination and wisdom in resenting and counteracting the Christian Missions and their work. The movements, like "Shudhi" and "Sanghatan" movements, are straining every nerve to counteract the Christian Missions and making it hard to show tangible results in figures as so many souls won. Such a state of affairs may discourage many of you and may make many indifferent in giving towards the support of these foreign Missions. The result is bound to be such where people go by statistics; and where statistics have become the god that commands and the soul that inspires. . . .

We in India and especially in Ahmednagar appeal to your generosity while we are struggling to hold up the standard of Christ in our motherland. A century and a quarter you have been helping us to build our churches. We are all very grateful for this great service of yours, and of the sons and daughters of yours who have lived most selfless and noble lives amongst us. We have been maintaining our churches with your help but we have not yet built our community to make the churches self-supporting, and to bear all the responsibilities which the real churches ought to take on their shoulders. There are many causes for this state of affairs.

In the struggles of our countrymen for political freedom we join prayerfully and wish only that our country may not launch on a blind career of material progress which finds itself in a blind alley when spiritual vistas are closed. In the dawn of hope that is ever widening on the horizon there lurks a danger if the church slackens and the spirit of Christ smoulders. We are afraid without the spirit of Christ in the liberation of India the tragedy of history may be enacted again here on our soil. It is the hope of our Christian churches here so to infuse the spirit of Christ in our national affairs that when India's political liberty is recognized she will not loom large on the political horizon of the world as another problem to be faced, but will be welcomed as a harbinger of peace and unity among nations, and a solution of some of the distressing problems of the world. In this hope lies our strength; herein lies our supreme opportunity. Will our American brothers desert us at this critical juncture! *C. J. Pole, teacher in the Boy's High School, Ahmednagar.*

Hast thou seen how He, to save, suffers thus and dies?
Hast thou seen on whom He looks with His loving eyes?
Hast thou ever, ever seen love that was like this?
Hast thou given up thy life wholly to be His?

Narayan Vaman Tilak.

PART OF THE THIRTY-THREE NEW WORKERS BEING SENT OVERSEAS THIS YEAR

FROM LEFT TO RIGHT (FRONT ROW): *Myron S. Burton*, of Minneapolis, Minn., son of Dr. Charles Emerson Burton, o Long Island, N. Y., Secretary of the National Council of Congregational Churches, who goes to Fenchow Hospital, Fenchow, North China, a business manager and treasurer. TRAINING: Carleton College, University of Minnesota, M.A. in Economics.

Helen Read Post, of Long Island, daughter of Dr. William M. Post, going for three years as a teacher in Gedik Pasha School, Istanbul Turkey. Born in Talas, Turkey, both parents and grandparents former missionaries. TRAINING: Constantinople Women's College, Wellesle College. Work in Religious Education at Teachers College, Columbia University and Union Seminary.

Anna Lucile Lee, R.N., of Chicago, Ill., who goes as a nurse to the American Hospital for Women and Children, Madura, India Born in Fostoria, Ohio. TRAINING: Wooster College, Methodist Hospital, La Crosse, Wisconsin, Cook County Hospital, Chicago.

Esther Virginia Sargent, of Newbury, Vermont, daughter of Rev. Edward C. Sargent of West Newbury, Vermont. TRAINING Middlebury College and Boston University Summer School. Miss Sargent received appointment as a teacher in domestic science in th Near East, but has had to defer going to the field.

Mrs. Jessie Newgeon Hawkes, of New Haven, Connecticut, bride of William Emory Hawkes of Caldwell, Idaho, who is already a mission ary of the American Board. The Hawkes return to Anatolia College, Salonica, Greece. TRAINING: Yale University and Union Seminary S.M.M. 1930 (Master of Sacred Music)

Alford Carleton, son of Mr. and Mrs. Arthur Seldon Carleton, of Des Moines, Iowa, who has served three years as tutor in Near Eas and now goes back to Mardin, Turkey, for general work. TRAINING: Oberlin College, Hartford Seminary. Born in Albany, N. Y., fo past three years in America acting as pastor in Congregational church, Windsor, Conn.

SECOND ROW (FROM LEFT TO RIGHT): *William Griffith Cowser*, son of Isaac Cowser, of Dover, N. H., who goes as a tuto in Aleppo College, Syria. Born in Bessbrook County, Armagh, Ireland. TRAINING: Wesleyan University and University of New Hamp shire. Now a teacher in Senior High School, Concord, N. H.

Ruth Marion Bliss, R.N., of Boston and Newport, a head nurse in the Boston Children's Hospital, where she trained, who goes t Shaowu, China, to join her father, Dr. Edward L. Bliss, missionary of the ABCFM. Miss Bliss was born in Shaowu and is a graduate o Oberlin College.

Mrs. Alford Carleton, (Mary Cashmore) daughter of Dr. and Mrs. William Cashmore of Jericho, Vermont, who goes back to Turkey with her husband. Mrs. Carleton has already served three years in Syria under the Board and it was during this period that she met he husband. TRAINING: University of Vermont, Ph.B. and Hartford Seminary.

Rev. James Franklin McKinley, son of Mr. and Mrs. Purley Wilkes McKinley of Springfield, Mo., who goes to Silliman Institute, Du maguete, Philippine Islands, for educational and evangelistic work. Born in Adair County, Mo. TRAINING: Drury College, Yale Divinity School. Has been serving as Assistant Director in Field Work and Recreational Director of Detention Home during post graduate work a New Haven.

Jean Duncan MacDonald, R.N., of Esterhazy, Saskatchewan, Canada, a nurse who goes to Dondi, West Central Africa. TRAINING Mt. Sinai Hospital, Chicago, Ill. Born in Aberdeen, Scotland.

Edna Leamon Kintner, R.N., daughter of Elmer E. Kintner of Painesville, Ohio, goes as a nurse to Tientsin, North China. Born in Painesville and for past year supervisor and teacher of practical nursing at Lake County Memorial Hospital, Painesville. TRAINING: Heidel berg College and Oberlin College as well as Lake County Memorial Hospital.

Richard Bonsall Smith, son of Mrs. Lucia Dewey Smith of Middlebury, Vermont, who goes out as an industrial training teacher t Talas, Turkey. Born in Weybridge, Vermont. TRAINING: University of Vermont and Pennsylvania State University. For past year study ing at Stout Institute, Menomonie, Wisconsin, for his B.S. in I.E. Has spent three years as term work in Turkey and came back to secur special training for industrial teaching. Is being commissioned tomorrow (Sunday, June 15) in Middlebury, Vt.

BACK ROW (LEFT TO RIGHT): *Genevieve Hamby Wallace*, daughter of Rev. and Mrs. William Wood Wallace, of Madura, India who goes back to Capron Hall, Madura, India, as a teacher. Born in Madura, India. TRAINING: Wellesley College and Union Theological Seminary also Teachers College. For past year member religious education staff at Madison Avenue Presbyterian church, New York City.

Mrs. Myron S. Burton (Esther Smith) who goes with her husband to Fenchow Hospital, Fenchow, North China, where she wil be medical technician. Born in Minneapolis. TRAINING: Carleton College and University of Minnesota from which this June she receive her B.S. in Medical Technology.

Abbe Janet Wallace, daughter of Rev. and Mrs. William Wood Wallace of Madura, India, and sister of Genevieve, born in Kodai kanal, South India, who goes back to Capron Hall, Madura, India, to teach kindergarten. TRAINING: Oberlin College and for past two year kindergarten teacher in Stryker's Lane Community Center, New York City.

Eleanor Curtis, daughter of Baptist missionaries in India, going out to teach in Kodaikanal, India, school for missionary children TRAINING: Dennison University, Ohio, 1928, since then teacher.

Sylvia T. Eddy, R.N., of Simsbury, Connecticut, going out as nurse to Talas, Turkey, the American Hospital. TRAINING: Children' Hospital, Philadelphia, Pa. Has already served term in Cesares, Turkey.

THE CANDIDATE CONFERENCE

THE Twenty-sixth Annual Conference of Newly Appointed Missionaries saw eighteen, out of the thirty-five appointed this year, gathered together in Boston for the few days of information and inspiration which precedes their departure for their posts in the various countries around the globe. Seven days were spent in Hartford, together with five other denominational groups, before coming on to Boston.

This is an age of discussion groups, and one interesting phase of this conference has been the discussion method used in several of the sessions, where questions of all sorts relating to their future work were put on the table and quite thoroughly dealt with.

The Communion Service was held in Old South Church; there could have been no more fitting place. A hush and benediction rested upon the group as Dr. Stafford and Dr. Burton administered that sacred rite. The Godspeed Meeting where they were especially consecrated for the work of the years before them was held in Mount Vernon Church. Some of the brief talks given by various individuals at that time revealed depth and strength that augurs well for their future work.

One very interesting fact has come to light as this group has met together. Five have been term workers and are now going back for permanent service to the country which claimed them for a few years, while another five were born in the land to which they now go back for service. The Near East claims the Benjamin's portion this year.

If the days of fellowshipping here are an indication, one can predict a wealth of riches for the various mission fields to which these young men and women go.

FROM THE HOME COMES THE CANDIDATE

"WE were brought up in the plain simple things of life. I have lived to be thankful for God's greatest gift, a wonderful mother. She could see beauty in everything: in the cold, clear beauty of the morning; in the stars at night; in the singing of the birds; and best of all, she always gloried in the gift of health, which was hers. Well-balanced, clear-sighted, able to give advice on any subject, keeping the secrets of her friends; rising in the night to a sick child's bed; going to the country in the dead of winter to share her friend's grief; able to listen to the bird that came for crumbs when she was drawing her last breath on earth. That was the mother who taught us to take our place in the world.

"My father was a hard-working road contractor, quiet in his speech and bearing, yet well-beloved by my young friends who lovingly called him Sir Galahad, owing to his courtly manners. Blest with an abundance of remarkable good health, he was always busy; but Sunday found him in his pew, usually among the first worshippers.

"An honest, God-fearing, healthy household. This is the home I spent nineteen years in. . . . .

"Now, it is my earnest desire to give my services, to try and repay my Saviour for His great goodness to me and mine, and with His divine help, to be worthy of His Hire."

From Jean MacDonald's Candidate Papers.

TO A MISSIONARY IN AFRICA

A Tribute by a Certain Goverment Official

When Africa called, you gave of your best;
Of thoughtful endeavor; of infinite zest;
Of warm-blooded labour in God-given quest,
For Africa called.

When Africa called you gave of your life,
In earnest adventure and unceasing strife;
Tho' odds were against you; discouragement rife,
Yet Africa called.

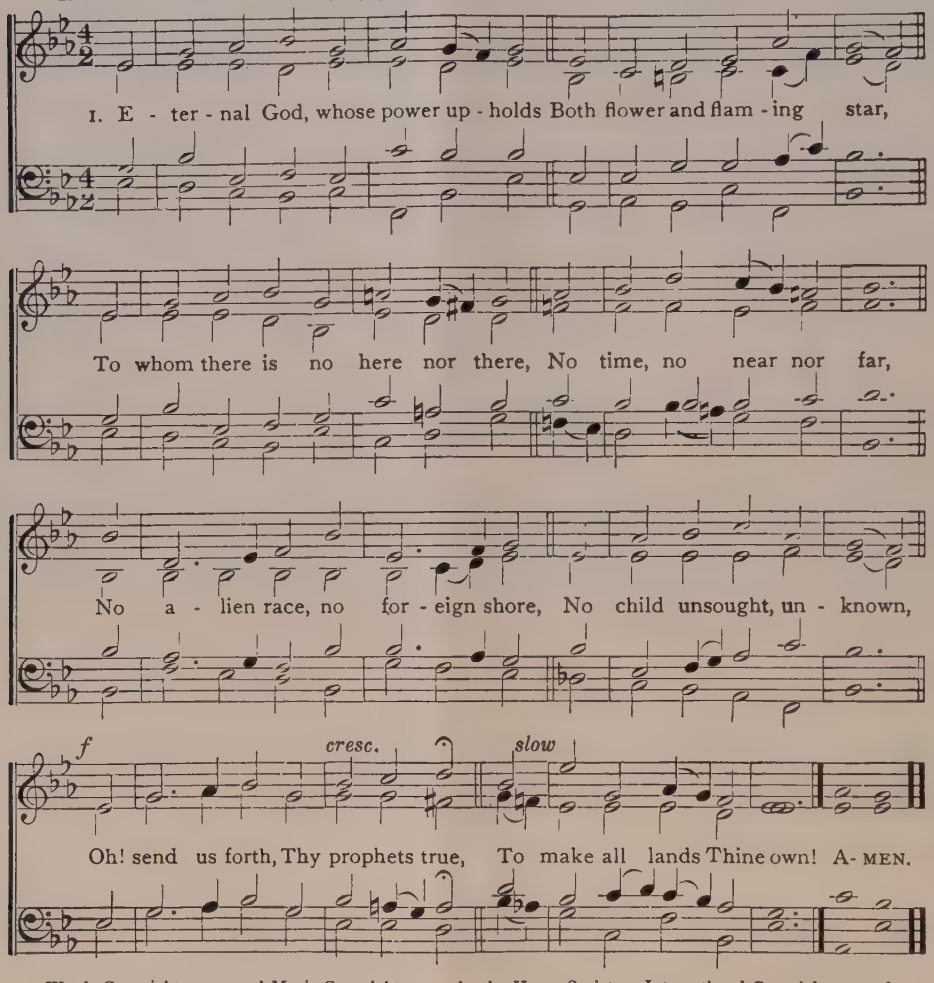
When Africa called you gave of your all
In fullest surrender accepting her thrall;
Accepting her burdens and draining the gall,
For Africa called.

For Africa's call was the call of Christ
Who in her land had found sweet rest;
Who in her skies had blazed His crest;
Who touched your heart with His behest;
So Africa called.

Eternal God, Whose Power Upholds

SARAH 8. 6. 8. 6. D.

HENRY HALLAM TWEEDY, 1929 RHYS THOMAS, 1929


1. E - ter - nal God, whose power up - holds Both flower and flam - ing star,
To whom there is no here nor there, No time, no near nor far,
No a - lien race, no for - eign shore, No child unsought, un - known,
f
cresc.
slow
Oh! send us forth, Thy prophets true, To make all lands Thine own! A- MEN.

Words Copyright, 1929, and Music Copyright, 1930, by the Hymn Society. International Copyright secured.

2 O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone can know,
In whom all hearts find rest,
Help us to spread Thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!

3 O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore,
Dispel the gloom of error's night,
Of ignorance and fear,
Until true wisdom from above
Shall make life's pathway clear!

4 O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart,
Teach us to ban all ugliness
That blinds our eyes to Thee,
Till all shall know the loveliness
Of lives made fair and free.

5 O God of righteousness and grace,
Seen in the Christ, Thy Son,
Whose life and death reveal Thy face,
By whom Thy will was done,
Inspire Thy heralds of good news
To live Thy life divine,
Till Christ is formed in all mankind
And every land is Thine!

MISSIONARY HYMN WELL RECEIVED

PROF. HENRY HALLAM TWEEDY'S prize missionary hymn, "Eternal God, Whose Power Upholds," set to the prize-winning tune of Rhys Thomas, English composer, had its first public presentation in the Riverdale, New York, Presbyterian Church. On May 20 and again on May 21 it was enthusiastically received and sung by 2,000 voices at the Foreign Missions Convention held under the auspices of the Methodist Board of Foreign Missions, in Soldiers' and Sailors' Memorial Hall, Pittsburgh. Wheresoever sung the hymn is welcomed as a valuable addition to the all too meager missionary hymn collection.

The Hymn Society, by which the words and music are copyrighted, has arranged to furnish copies of words and music, suitable for pasting inside the covers of hymnals, at cost price—about $2 per hundred copies. Orders should be sent to Dr. B. S. Winchester, 105 East 22nd Street, New York City.

WHY I STAY ON THE JOB

By WILLIAM COMPTON COOPER

IF you ask me my reasons for staying on the job, I would say that there are about 3,500 of them. They consist of the members of all the Sunday schools in Bulgaria of all denominations. The Committee of Christian Education, of which I am chairman, is a union organization and works for all Protestant Sunday schools. Our more than 3,300 pupils come with minds open to Evangelical truth and thus present to us an unlimited field of opportunity. But our 200 teachers are greatly in need of training. Hardly any of them have had opportunity to prepare for their work. They are simply volunteers doing the best they can, with the one grand qualification that they are persons of sterling Christian character. They know the Lord Jesus and want to work for Him, but they know almost nothing of the principles and arts of Religious Education.

Behold then our opportunity: a throng of eager scholars, a group of men and women ready to work, and with the fundamentals of Christian character and knowledge. What is lacking is someone to help them get that knowledge and that character across to the pupils. That's the problem of our committee. What can we do about it? That is our special interest and constant study.

First of all, we are supplying courses of study. We use the group graded system and we prepare, print, and distribute at low prices the necessary quarterlies, cards, rolls, maps, class books, and other helps. Our committee is, we believe, alone in this field so far as concerns supplies in the Bulgarian language; all orders come to us so that we have quite a little business turnover. So far the editorial work on the quarterlies has been done about half by missionaries and half by Bulgarians.

Next, literature suitable for normal classes must be provided. In this we have made a very small beginning, but a very happy one. In 1923 we translated and published Dr. Bett's book on *How To Teach Religion*. It has proved well adapted to our work and has been to almost all our workers the very first introduction to this type of literature.

Next in importance after preparing literature is to get it read and applied. In this we have found help in summer schools, and in local conferences lasting a day or two, and with three or four speakers.

Since my furlough, I have hit upon another plan. As an evangelistic missionary I am constantly touring our churches. I now make it a rule, wherever I go, to conduct a little teachers' training conference. It is very simple. There may be only one teacher or there may be more. We arrange to meet in some house and there we have a frank personal talk about what is being done, and what ought to be done. If circumstances permit we have more than one session and take up different topics like The Worship Service, Our Purpose in Sunday School Work and Steps in Attaining It, What Is Teaching?, What We Can Do Outside the Class Hour, etc., etc. This system has several advantages: it costs nothing, as I am touring anyhow; it has all the advantages of personal work as over against mere preaching; it is quiet and unobtrusive; it is adaptable to every condition, and it meets with a hearty response. I am convinced that it is already bearing fruitage in better schools. Sometimes we have three or four sessions scattered over one or two days. As we get more literature we shall be able to broaden and intensify this work.

Once spring begins to open there will be no more getting the villagers' time until autumn. But we continue work in the cities, however, and soon will follow the season for Vacation Church Schools. Perhaps also some summer conferences may be held. Thus in one way or another there are always open doors. We believe in Christian nurture, and our people are coming to believe in and practice it more and more.

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

XXIII

EVERYBODY is in good form at present, and we personally are most happy in being a reunited family after almost four months of separation. Pansy, bless her, seems all made over, and it is a joy to have her sweet and loving personality among us again. She has made a lot of new friends at Mahableshwar, and several of them are booked to come for week-ends here between now and Christmas. That will be very jolly for us all. I was surprised to hear that Rhoddie had been up in Mahableshwar a great deal. He had only a fortnight's leave but evidently managed to spend every week-end with Pansy. It was natural that he should want to see as much as possible of his only sister, but I cannot help surmising that there may have been some attraction besides a sisterly one! Lots of Government families have bungalows there for the hot weather, and Rhoddie is a crack tennis player and popular at the Club. Oh, I would be so glad if he would get a nice wife. Seeing I refused to make him happy, I wish some *other nice young woman* (Ha! Ha!) would take pity on him. Time will tell.

It was splendid that our two young ladies passed their second Marathi examination. Miss Terence is now in full charge of *your* school, Akka, and Mildred has taken up full-time duty as superintendent of nurses. I still do the bulk of the actual teaching, but she and I work together beautifully and dovetail into each other's plans and preferences. I simply cannot imagine a more congenial team in hospital work than we four—Luke and Jim and Mildred and I. I love and admire Mildred more and more all the time. As mentioned before, she and I are rather like each other, she has all my good qualities without any of my bad ones! Her presence here makes Luke and myself feel so secure in looking forward to furlough next spring, for we know that under her care the nursing side of things will run like clockwork. We are on the lookout for an English or an American doctor to help Jim out for a year, and have got a line on a young fellow who is thinking of India as a life work but who wants to try it out first.

We had an amusing experience last week with Rangoba, that Pangaon bully who hit his third wife's face with his shoe when she dared to suggest coming to hospital for an operation. He has been getting more and more obstreperous in his persecution of our little Christian group and at last things have come to a show-down.

It so happened that a carpenter was called in to repair the shrine of Hanuman, the monkey god, which stands at the gate of Pangaon as it does at the gate of most villages in western India. The poor man took ill with cholera and, being a stranger, was left to die alone. Our bully conceived the brilliant idea of burning the corpse on the Christian burying ground, thus killing two birds with one stone—disposing of the stranger and insulting the Christians.

A number of our Christians hurried in to Kamalapur and told Luke all about it. The plot of ground in question is a poor, scrubby, stony patch. It is overgrown with prickly pear bushes, which have to be cut away when anyone is to be buried, and it bears only a few rough, unhewn stones to mark the mounds; yet it is as sacred to these simple people as any God's Acre with avenues of cypress and monuments of marble. Moreover, it contains the grave of the first convert of that district, a thief and a murderer who "found the medicine that would turn him from a bad man to a good one," became the pastor there, turned many souls into the straight and narrow Way, and died full of years and honor.

Mr. Brunton was called in for consultation, and he and Luke decided that it was time to act. They unearthed from the Mission files the legal paper giving a grant of that particular place as a Christian burying ground. They showed it to the agitated complainants and promised to take the case to court. Missionaries naturally avoid court cases, but sometimes there is no other recourse, and very often the mere mention of it brings the offender to his knees.

That is exactly what happened in this case. Our people, you may be sure, went home joyfully and lost no time in letting their Hindu neighbors in Pangaon hear what was going to happen. Our bully got the shock of his life. It seems that he is already in disrepute with Government over various suspect affairs, and dares not risk any more scores to his discredit. The very next morning, about half past six, while Luke and I were sitting at "little breakfast" on our upper veranda, word came that a deputation from Pangaon was awaiting our good pleasure! We went downstairs, and there stood Rangoba and a dozen of his cronies. They immediately prostrated themselves at our feet, kissed our shoes, and implored mercy! The sudden change of front on the part of the bully was so ludicrous that I had much ado to discipline my facial muscles, and Luke

winked a wicked wink above their prone bodies as they humbled themselves—all thirteen of them *en masse*. I enjoyed the cross section of oriental mentality displayed throughout the interview. They started with the innocent attitude. Why, they never knew that plot of ground had been granted to the Christians. They thought they had simply preempted it because it was no use for anything else. Had they, the Hindus, dreamt that they were trespassing, why, wild horses could not have drawn them to the spot. And so on and so on and so on with interminable explanations and excuses.

Luke heard them out politely and then gave it them straight from the shoulder. In an hour he had them reduced to pulp and ready to promise anything—to sign their very lives away, if only the honorable doctor-sahib would have mercy on them and keep the matter out of court. Luke knows Indian psychology too well to give in too easily, so he granted only one concession—namely, that he would think it over for one more day and give them his decision the next morning. This in itself was a serious matter—a matter of dollars and cents (or rather, rupees), for they had expected to get back home that night, and their field work was lying neglected, etcetera. Luke was adamant, bade them a courteous good-bye, and went off to his work.

The biggest surprise was in store for me. As the men stretched themselves after their long seat on the floor and twisted their turbans round their heads preparatory to leaving, Rangoba sidled up to me and said he wanted to see me alone. I took him into the small office, but when he began with a lot of irrelevant soft soap I cut him short and started for the wards. He shuffled along close behind me, talking all the while, and when I was about to disappear into the women's ward he came out with his errand.

"Mudumsahib, you wanted to operate on my wife last February."

That certainly pulled me up with a jerk. I stood stock-still and gazed at him. "*Wanted* to operate on your wife?" I repeated. "I told her I could possibly save her life with an operation, but you were too selfish to let her come to hospital."

He shifted from one foot to the other, leered a sickening leer, and cleared his throat and spat over the veranda before he answered, "Well, Mudumsahib, if you'll ask the doctor-sahib not to take my case to court, I'll bring her in next week and let you operate on her. She's no good anyway, so it doesn't matter very much whether the operation is successful or not."

Now, can you beat that? He was offering me a favor. He was bribing me to use my influence with Luke. How my fingers itched to choke back his generous offer into his mealy mouth and down his mealy throat. I was so unstrung with horror and indignation that I could not argue with him. I left it to Luke to explain the next day that we are not here to practice our operating skill, and that it is no favor to us when patients come to be operated on. Rangoba knew it all perfectly well, of course, but he wanted me to feel under an obligation to him.

To cut a long story short, Luke and Mr. Brunton made hay while the sun of repentance shone, and drew up a paper for the rascals to sign. They promise not only not to molest the Christians, but to treat them with respect. As a matter of compensation for the unintentional (!) sacrilege, they have agreed to clear and to fence in the burying ground. If this is not complete within two months, Luke is to take the matter to court as originally intended. To safeguard this—for many false witnesses could be obtained in two months—a full confession of the misdeed has been written, and Rangoba and his accomplices, with much squirming, put their signatures to it in the shape of hefty thumb marks. Isn't it delicious? These two precious papers are now safe in our safe, so the culprits cannot go back on their own statements. *And,* Rangoba's poor little third wife is to be sent to hospital, to see if her life cannot be saved after all. If I do operate, Rangoba will consider that I accepted his bribe! If I don't operate, finding the cancer has made too much progress since last February, Rangoba will say I had a grouch on and wouldn't play up! So it looks to me as if he were going to win *anyway.*

XXIV

The rains, though late, are abundant, and farmers are joyfully ploughing ankle deep in mud. We live on a high and dry plateau commonly known as the Deccan, which lies east of the long line of the Western Ghats. Here are few rice fields and but few palm trees. Here is no prodigality of Nature. She is a hard and parsimonious mistress, yielding her treasures grudgingly and only in return for constant labor, and sometimes withholding them altogether. Lying in the rain-shadow of the Western Ghats, the Deccan suffers from want of moisture. The two hundred inches of rainfall that produces beautiful but commercially useless vegetation on the mountains could indeed make the thirsty Deccan blossom like a rose; but the rain-clouds are waylaid and robbed of their contents before they can reach the plateau. There are few permanent rivers that can be harnessed to extensive irrigation projects, though one of them—the Nira—supplies a long series of canals which have transformed many barren acres into plantations of sugar cane and mango trees. But the small farmer must depend, for many a year to come, on the erratic monsoon and on primitive irrigation from wells, when he is lucky enough to possess one.

The great majority of the people in these parts eat flat unleavened breads of millet flour, seasoned with highly spiced vegetables. They regard wheat and rice as luxuries, whereas these are the everyday food of the districts where they are grown. The price of millet had risen over double because of the expected failure of the rains and consequent food shortage. The millions who live on the thin edge of starvation even in normal times were suffering badly. Many elderly folks had succumbed because, being economically unproductive, they had been given less than enough to keep body and soul together, in order to leave more for the wage-earners of their family. Some of them had voluntarily eaten too little, out of loyalty to the family.

Did I tell you about the twins last month? One day when I was walking through the bazaar, a poor woman beckoned me to come and see what she had in her flat basket on the ground. A healthy pair of twins for sale! She offered them to me for ten rupees, then five rupees, then two rupees—less than a dollar! Naturally I did not buy them, nor did I want anyone else to buy them. I ferreted out her case, found that she was a deserted wife without a friend in the world, and gave her work and good pay as gardener's help in our compound. Hardened as I am, it gave me a queer thrill to see children for sale. And if things had come to such a pass that this woman could offer them openly, you can imagine how many disgraceful clandestine bargains there have been. But now the grain prices have fallen, like the rain itself, with a plump, and the economic specter is laid for the present.

XXV

But there is another specter casting its gaunt shadow on everyone in Kamalapur—that of communal hatred, the age-long hatred between the Hindus and the Mohammedans. In spite of Gandhi's efforts to unite these two great sections of society, and in spite of a surface unity during the Khalifate agitation, which proved to be but the thinnest veneer, feeling seems to be getting steadily worse instead of better. There are spasmodic outbreaks every little while in different parts of the land, more especially up north, where the Mohammedan element is strong and influential. Here in Kamalapur the followers of the Prophet are very much in the minority, and we have never had anything more than street quarrels and a few broken heads. This year, unfortunately, Mohurram coincides with a Hindu festival, and we fear a clash. Mohurram is the saddest of all the Mohammedan celebrations, for it commemorates the deaths of Husein and Ha-

E. E. Strutton

A Hindu–Moslem Riot

san, sons of Ali. Through the slats of a shuttered window I have watched a crowd of men and boys listening to a public reciter telling the tragedy, and they wailed and rocked themselves in agony. Some Mohammedans work themselves into a frenzy of religious zeal and slash themselves with knives; but in our town Mohurram is rather a time of heart-searching and lamentation, of prayer and penance; and the mosques are filled with mourners, day and night.

We hear persistent rumors of a *moulvie* (Mohammedan religious leader) who is secretly inflaming his co-religionists against the Hindus, and urging them to show their power during Mohurram. We seldom put much faith in bazaar rumors. (You have heard of the three degrees of lies—plain lies, darned lies, and bazaar rumors!) But many people are taking this particular rumor quite seriously. Some wealthy men, both Hindu and Mohammedan, have removed their families to other towns, ostensibly for a change of air, but really to get them away to a place of safety before the trouble begins.

In spite of its many great thinkers and its invaluable philosophies, Hinduism today is largely a matter of idol-worship. The great majority of the 232,000,000 Indians listed as Hindus go to the temples and shrines and bow down before the big stone images of a monkey, or an elephant-headed man, or a goddess with her peacock, or merely a shaped stone daubed with red paint; and every morning they do "puja" to the little brass gods and goddesses on their household shelf. Many earnest Hindus declare that they only use the image to focus their attention, but the great bulk of the people actually think of the stone or image as a god. The great gods of the Hindu pantheon are Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer, with innumerable lesser deities and attendants. There are over three hundred million distinct gods and goddesses in the land. If only you could see the devotion lavished on these gods, especially at festival times! I have often had to step carefully between the rows of men and women squatting thick on the ground, awaiting their turn to get into the temple for a five-second visit with their god. And some of them had walked hundreds of miles and spent every penny they had in the world in order to pay him their respects.

Into this Hindu land there swept, almost a thousand years ago, an invading horde of fierce, fanatical Mohammedans. They believed only in Allah and his prophet Mohammed, and they were taught that the quickest and surest way to Paradise was to kill an infidel. Beginning as raiders who poured through the mountain passes into the rich and fertile valleys of the Indus and the Ganges, killed and looted to their heart's content, and then retreated to their highland fastnesses in what is now Afghanistan, these stern monotheists by and by came as conquerors and stayed right on. The most famous of them are the Moghul emperors who handed on the crown of Delhi from father to son for six generations, and who ruled a large part of India from the sixteenth to the eighteenth centuries. It was one of them, Shah-jehan the Magnificent, who built the Taj Mahal, the loveliest building in the world and the finest material tribute ever paid by any husband to a beloved wife.

During the Mohammedan rule in India many Hindus were converted—frequently by force—so that many of the present-day Mohammedans had Hindu forefathers. When the Mohammedans lost their power they remained as a distinct community, now about 60,000,000, a fifth of the population. And here you get one of the great big problems confronting reformers today, a problem that demands solution before India can put her house in order and take her place as a unified nation. The 232,000,000 Hindus and the 60,000,000 Mohammedans are, with honorable exceptions, incompatible and mutually intolerant. To provoke the Hindus, the Mohammedans will kill a cow and fling it into a temple, thus committing double sacrilege, for the Hindus consider the cow divine. In revenge, the Hindus will pollute a mosque with the carcass of a pig—taboo to Islam. A serious bone of contention is the inclination of the Hindus to pass in noisy idolatrous procession within forbidden distance of the mosques, thus disturbing the devout Mohammedans at prayer.

You can gauge the dangerous potentialities always present, and much accentuated at festival times when religious feeling is excited. In places where there is likely to be trouble Government takes elaborate precautions. It starts out with preliminary conferences between representatives of both communities. It tries to fix definitely the limits beyond which the various processions will not pass, and the distance beyond which their music will not be audible. It actually maps out the streets and lanes along which they may progress without offending the susceptibilities of the other party. On the day of the festival an officer is on duty and sometimes heads the procession.

Up north I have seen with my own eyes an Englishman—a beardless boy in his early twenties—controlling the entire situation. Armed with nothing but a swagger cane, he marched slowly in front of the long line of shouting, singing, ecstatic Indian men carrying their god in a gaudy palanquin to the accompaniment of ear-splitting music—the skirling of pipes, the banging of drums, the clanging of cymbals. When a certain number of steps from a mosque he would signal with his cane, and the parade would either stop or turn up a side street. Upon the gesture of that young foreigner

and his innocuous cane depended the safety of thousands of Indians. Isn't there irony in the fact that the Indian looks to the impersonal white man for protection against his fellow-Indian, and that when these two great sections of the populace do fly at each other's throats, the only thing that can restore peace and order and bring safety to terror-stricken districts is the arm of the foreign government?

I shall be glad when the next fortnight is over. We have no fears whatever for ourselves personally, but it is a terrible thing to have to stand and look on while one's Indian brothers and sisters tear each other to pieces—in the name of religion!

A LIVING PARTNERSHIP

By SECRETARY EDDY

AT times the Home Department is tempted to feel lonely and want to reach out to touch hands with the group of proven friends who help to sustain the Board's work both by prayer and by gifts. And this is one of the moments when we wish it were possible to share the problems that confront the Board this summer, knowing it would bring back a flood of sympathy and of true fellowship that binds us all together in this great work.

The *News Bulletin* is in the hands of the printer. The presses are running, and soon the message will spread across the country to several thousands of friends who will read its news items and decide their attitude toward this work for July and August.

1. The first problem is the present financial collapse which has swept the country. Many of our friends have been hurt. Many on the fringe of the circle may be persuaded to cut down their gift or to send nothing. No one can see the future. Conditions may become better, but at least we know that times of prosperity have not increased missionary giving. It is the hour of pressure that produces gifts of real sacrifice. In many cases it will be a gift from capital even if income has been reduced temporarily. If it is impossible to give at this moment, many will keep the *Bulletin* before them and find a better chance in the weeks ahead.

2. The usual July appeal bears relation to the Plan of Advance this year. Many of our friends have already been approached to make extra gifts to help their local churches meet quotas. Yet it has been with the understanding that these gifts *were extra* and that the usual gifts to the Board this summer would not be impossible.

3. The *Bulletin* frankly suggests that if we are to discover in the denomination a 20 per cent increase in gifts, it may well begin here and now in the personal checks sent to the Board. If many will consider this generous increase, it will of course help toward the closing of the books with success on September 8th.

4. And it cannot be forgotten that last year's total sum received in July and August in the nearly 2800 checks that poured in, was almost a high-water mark at $135,000. It will be a grave pity if in a Year of Advance we fall short of this amount. On the other hand, it will be a glorious experience for all of us if this sum and the 20 per cent increase can come from the generous hearts of willing friends.

Do you see, then, the elements of this problem? Even while you hear the presses humming, please think in sympathy with this Department, for all this is quite necessary to the ongoing of the work abroad. These business problems are as vital as preaching the Gospel in distant villages and in maintaining the schools and the hospitals. The two sides of the shield cannot be separated. If this is true, we all have the right to feel that when a check is drawn for this work under these circumstances, it is the best we can do at the moment to speed forward the work overseas, and to say to many souls in these backward lands, as did Peter and John at the Beautiful Gate: "Rise up and walk." Our convictions are strengthened, that it is the Gospel of Christ alone that lifts the world to its feet and puts a new song in its heart. To those who have found the example and the living power of Christ the deepest reality of life, this work will always hold first place. Here we walk once more with Him as did the two on the way to Emmaus, and He is revealed to us "in the breaking of bread," or in the sharing of our stewardship.

COMMENTS ON THE CUT

"THE reduction of 10 per cent in all our general work appropriations means that every single item of our work must be crippled to the extent of one tenth of its income from America. There is not space to tell here of all the ways in which this is causing hardship in reducing scholarship aid to needy students, in reducing teaching staffs, and causing heavier burdens to fall on the already overworked remainder, in curtailing hospital activity, agricultural demonstration, and village work in general.

"Are we to simply accept this reduction and curtail our work accordingly, or shall we have faith that the people of our churches are not really losing interest, and that they will back us up very much more fully next year and in the future?"

Edward T. Perry, Constantinople, Turkey.

"Both Mission and Council met under clouds this year. We shared in the 10 per cent cut, and it is no small task to adjust the work so that we can take care of it with this very considerable decrease in our income. But the spirit of hope and expectation was not altogether quenched, and I think that all have gone back to their work fully determined that, where they have less of financial resources they must have more of spiritual power."

John J. Banninga, Madura, India.

"I look forward with dread to the annual meeting when we shall have to face the question of finding where we can make a cut of $5,500 in the year's budget. Wherever the axe falls there is bound to be desperate loss, just when the work in practically all departments is showing a measure of prosperity and progress probably unsurpassed since the Mission began its work. It is hard to believe that the Christian churches are going to let us down in this great missionary enterprise just when the need is greater than ever before, when the methods employed are more scientific and efficient than ever before, and when the Christian people of the world are doubtless more financially able to deal with the matter in a big way. In the critical times that are upon us in South Africa it is tragic to have to face any curtailment of the resources available for the saving of the African."

James D. Taylor, Johannesburg, South Africa.

"A few years ago I read a book by a man Kane who explored Baffin's Bay in the old days. His vessel froze in and they couldn't get it out. To keep warm he had to cut away this, that, and the other piece of his vessel, always trying to keep the thing seaworthy. The book is an old one but it makes good reading. I have a fellow feeling for him as I think over the ways in which we can cut away this beam and that and still keep seaworthy."

Frank Cary, Otaru, Japan.

"Not a single pastor in the Local Council is willing to cut anything out of his budget this year on account of the 10 per cent cut. In faith and hope (perhaps too facile) they said 'we shall find the difference in India somehow.' And I believe they will do it in many cases. But I know how easy it is for them to run into debt, so I shall have anxious times this year, watching their monthly statements and trying to keep them up to the high mark. May the cut be a blessing in disguise to us. The Lord can make it so. But how can the Lord make it a blessing to our Christians at home?"

Azel A. Martin, Battalagundu, India.

"We had to take our share of the 10 per cent cut. In our case it was $515. This is a terrible blow as our income has just barely covered our needs. We have thought it unwise to let any of our staff go. There is only Miss Russell and myself here to take responsibility in 1930 and it did not seem possible for us to live through the year without danger of breakdowns if we let any of our helpers go. The amount will have to be saved on our running expenses; it must be by a few pennies here and there. For instance, I am cutting down the time of our faithful old night watchman. He has been doing a half day's work in our gardens as well as sleeping here at night. Now we will have him only for the night. New blankets were needed to replace some badly worn. They will not be purchased. So it goes. Even with this careful planning will ends meet?"

Margaret E. Walbridge, Inanda, South Africa.

"You seem to be greatly troubled about the 10 per cent cut but we have taken it coolly, thinking that this is the will of God. The Executive and Finance Committees have passed certain resolutions to see that we are prepared to meet another cut next year. Two members of the Executive Committee along with the Station Councils of each station will go minutely into every item of Mission work in order to decide the best way of using the pruning knife without in the least interfering with the efficiency of the work." *Principal T. Buell of Byculla High School, Bombay, India.*

"We are a sorrowful bunch as we see work built up through the years with toil and care cut and slashed here and there. Our people ask us very embarrassing questions: 'Isn't America able to give? Are they poor? Have they had some disaster—poor rains, or floods?' Can you imagine how we squirm as we try to face such questions and many others?"

James H. Dickson, Pasumalai, India.

"Why do the Christians of America allow their foreign enterprise to suffer at a time when they are buying more cars than ever for their family use and putting in more luxuries into their own homes? Do they visualize the results over on the field, where we have to think in terms of dismissing teachers from our schools, shutting up reading-rooms or social centers, and failing to take advantage of new openings for influencing the new life of this country? Do they realize the cramping and withering effect of such a policy on the home churches themselves?"

Charles T. Riggs, Constantinople, Turkey.

"News of the 10 per cent cut was upsetting, of course, but there's nothing to do but carry on as best we can, deepen the spiritual since the material has momentarily failed, and depend upon the Indians to coöperate more fully. I feel most keenly for the Board that they must administer this cut, and no doubt they sorrow for us. So we'll just do the best we can with what we have."

Dorothy Lockwood, Madura, India.

"To a 10 per cent cut in general appropriations for the current year we must add a further 10 per cent cut for next year. What was to be done? Availing ourselves of the best expert advice of our Japanese brethren—friends specially selected for this express purpose—we have pared down the estimates—I do not say to the *quick;* to the *bone* rather. Some of our schools are considering seriously whether they will be able to carry on under the circumstances.

"Consider the case of one school now in a transition stage, with hopes for an adequate set of buildings and greatly increased Japanese support if only the 1929 uncut rates could continue for another year or at most two years. This school with a Board grant of only $1,600 for its 300 pupils was cut more than 10 per cent for this year. What would be the effect on local morale if it were cut to $1,200 for 1931? The missionary in charge has for years given the larger part of her salary for the general support of the school. The man who for the 40 years of the school's history has been her main reliance has pledged about one-third of a year's salary as his share of the requisite local contribution. This school has a very unusual record for the proportion of pastors and strong religious workers it has developed. Does such a state of affairs make no appeal to our home churches?"

Rev. Charles M. Warren for the Japan Mission.

"You may remember that last year the Executive Committee of the Mid-Fukien Synod, conscious of the great opportunities and impelled by the needs of the work, sent in several requests for help in addition to the budget of the year before. These requests were sent in only after careful and prayerful consideration and represented urgent needs. You can understand something of our dismay when we received the news that you were not only obliged to decline all new calls but were actually reducing the appropriation by $4,204.80 as compared with the year before. . . .

"How a 5 per cent cut for 1931 could be more than a 10 per cent cut in 1930 we found it difficult to see. We saw no possibility of making any such cut without not only seriously decreasing the work in quantity but without at the same time seriously affecting the spirit of the Church as well."

Executive Committee Mid-Fukien Synod (China).

A CHRISTMAS PARTY IN AUGUST

THE Missionary Society of the Godfrey Congregational Church, Godfrey, Illinois, have for several years held a "Christmas Party" in August in which all the ladies of the church participate. They bring gifts for Miss Flora K. Heebner's work in Taiku, China.

Two years ago the party was held in the afternoon on the lawn at the Parsonage. A growing pine tree was decorated with elaborate Christmas trimmings. The program consisted of Christmas music with a Christmas playlette representing the reception of a box of gifts by the missionaries in China. A very large number of gifts were presented which were packed and mailed at once and thus received in China in ample time for distribution at Christmas.

We learn through Mrs. Cynthia Sawyer, secretary of the Missionary Society of the church, that this plan has been followed for several years and with ever-increasing success.

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

THE "GUEST BOOK" AND OTHER THINGS

LAST year our Congregational friends issued their first *Guest Book*. It was designed to introduce to the family circle each day for a solid month a different representative of Congregational work at home or abroad. Each representative introduced himself with a breezy story in the first person, of his life and work. Every page was illustrated and the whole thing designed so splendidly that thousands of Congregational families last year had the unique experience of entertaining in their homes by means of this book a different unseen guest each day for a whole month.

Another *Guest Book* introducing other representatives of the church is to be issued this fall and since the Christian and Congregational Churches have united, this new book will introduce several workers from the former Christian Church along with those from the former Congregational Church. This will be just one more way by which the two churches will be drawn together and by which our combined membership will be enabled to learn of our combined work and workers at home and abroad.

In the early fall, pastors of all our churches will be given the opportunity of enrolling as many families as will agree to use the *Guest Book* through one of the winter months. Every family thus agreeing will be furnished a book free of charge. We shall not tell you here who the guests from the former Christian Church will be, but we hope every pastor will be on the lookout for this opportunity to introduce his people to the larger and more inspiring work of the united church. Members of both former groups need to accept this challenge to get acquainted with the workers of the other group, and this plan ought to do much toward perfecting the spirit of union among us. Watch for the *Guest Book* this fall.

Miss Victoria Adams, who has given three years of effective service in the Christian Church field in Porto Rico, is home for a six months' regular furlough. At present she is with her parents at 207 Winthrop Street, New Britain, Connecticut. She will be glad to hear from her friends.

A Group of Christians at Ishinomaki, Japan

Seated in the center of the front row between Mr. Knight and Miss Stacy is Pastor Irokawa, who is doing a substantial work in this his home church which he is now serving.

Miss Martha Stacy reports steady progress toward completion of the new church at Ishinomaki, Japan. We hope later to present a picture of this building which is expected to prove of great value to the work of the Kingdom in this city in northern Japan.

IMPRESSIONS OF KOBE COLLEGE

By MISS ANGIE CREW*

WE who belong to the Christian Mission in Japan were just as anxious for union with the Congregationalists as our brethren in America were, but we must frankly admit that we could not "take the plunge" without wondering a bit just what would happen. We wondered how we'd feel being one-sixtieth of the mission instead of one-ninth. We wondered (quoting Mrs. Woodworth) "how it would feel to be swallowed by the whale." After a few weeks' trial we are happy to say (again in Mrs. Woodworth's words), "It has been a mighty nice whale."

When the invitation came to teach in Kobe College we all felt that the opportunity had arrived to put our theoretical union to the actual test and my mission willingly consented that I might come to Kobe College for a year.

After it had been decided that I might come, I accepted Dr. DeForest's invitation to visit the school. I had heard and read a great deal about the "non-Christianness" of so many so-called Christian schools, and so was very agreeably surprised to discover a real Christian atmosphere at Kobe College. I felt it the couple of days I spent looking over the school and I have felt it more and more as I have become acquainted with its teachers and with its activities.

On the fourth of April I set out from my "parental mission" to become an adopted daughter (although still maintained by my loving parent, the Christian Mission). I had wondered how I would feel when I ceased being a "Christian" and became a "Congregationalist," but I discovered that I simply became a Congregational-Christian. I was given a friendly welcome by the members of Kobe Station and by the teachers in Kobe College. I don't feel a bit like the poor little step-child or adopted daughter I tried to imagine I'd be. Fact is, since we have really united our two missions (and our two churches in America) I am one of the family. I have found, however, that several denominations are represented on the faculty, and would you believe me! I cannot tell by their looks or actions just who belongs to which.

During the months I spent in Tokyo after returning from America last September, I felt dissatisfied because I found it so very difficult to carve for myself a real woman-sized job. That spirit of dissatisfaction fled the moment I struck Kobe College. There are no limits to the work one can find to do here, and I suppose I'll be in danger of "biting off more than I can chew."

My job here at Kobe College is a temporary one. I am taking (but not filling) the place of Miss Isabelle MacCausland who has been granted a year in which to study the Japanese language. Perhaps the fact that it is temporary makes it all the more difficult to fill. In the first place I do not profess to be an authority on the subjects which I am supposed to teach. Miss MacCausland knows her subject thoroughly and is especially fitted for her position as head of the department of Sociology. On one occasion when I was introduced as Miss MacCausland's substitute, the lady to whom I was introduced looked at me in surprise and said, "You've surely got a big place to fill." No one realizes that better than I, but I am trying to "hold the fort" until she returns to resume her work. Anyway, I do enjoy my work here and I surely love the girls.

I am teaching English conversation six hours per week in the Academy, and four hours of Sociology, four hours of History and one of translation (from Japanese into English) in the College Department. Then I have a group of Girl Reserves and also have consented to be adviser to the student branch of the Purity Society (Japanese W.C.T.U.). That doesn't sound like a very stiff schedule but I'm expecting to have some hours added after summer vacation as one of the teachers will return to America this summer.

The hours of teaching listed above are far from being all that is required. All of the teachers give a large amount of time which is not written out on my schedule. There are prayer meetings, chapel services and entertainments which demand leadership from the teachers. There are students to be coached for oratorical contests, plays, etc. There are hours of visiting with girls who come to our rooms. And then there are bazaars!! Just the

*We previously announced that Miss Crew of the former Christian Church Mission in Japan was to teach this year at Kobe College. All of us are glad to have her first hand testimony of the excellent way in which our two missions have merged and her happy reactions to the new situation which we believe are shared by all the workers in both missions. *Editor.*

same we are heartily thankful for these personal contacts with so many lovely girls.

Being a member of Kobe College faculty not only gives one unlimited opportunities for Christian service; it also gives one the privilege of sharing in many intellectual treats. Kobe College teachers were invited to attend a "Sukiyaki" supper given in honor of Will Durant, and afterward we listened while he gave an informal talk and led an interesting discussion. Last week we enjoyed the privilege of hearing Kirby Page and Sherwood Eddy. Seems as though these intellectual geniuses were always bobbing up here in Kobe. Then too, many distinguished guests on world tours and interested in mission work and in Kobe College honor us with their visits.

I cannot begin to tell you all the nice things about this wonderful institution. You Christian Church friends will have to come over and see for yourself. And probably, by the time you arrive, the school will be in its new home and everything about the place will be so lovely and charming you will all be wishing you could have the privilege of being a teacher here.

THE BOOKSHELF

THE CHINA CHRISTIAN YEAR BOOK, 1929

The events of 1926-28 in China have passed far enough into history so that a little perspective is possible and their effects can be weighed more coolly. Here in this volume of 564 pages, the attempt is made to sum up the situation from the viewpoint of Christianity, against an historical and political background in which Christian leaders of the new China have their say.

The whole volume (*China Christian Year Book, 1929,* The Christian Literature Society, Shanghai, China) is well worth a careful reading and study if for nothing else than the impression of complexity in the problems that are being faced by government and church leaders alike. The first two chapters, which present political, financial, and economic reconstruction from the point of view of men closely associated with the government, are valuable rather as an official presentation than as a thoroughly objective, disinterested study. They nevertheless give a wealth of information on policies and achievements as well as perplexities. In his introduction, the editor, Dr. Frank J. Rawlinson, our American Board representative in interdenominational work in Shanghai, calls attention to such signs of progress as the construction of 34,810 miles of motor highways in China within recent years, and the high standard of the labor laws which are being enacted. He also quotes the estimate of a Chinese student of education "that of a probable 43,600,000 Chinese children of school age, 37,190,000 have had no chance to get even an elementary education. To teach them calls for an army of elementary-school teachers mustering 1,230,000, backed up by $260,000,000 (Chinese) annually."

Other chapters, largely from the pens of Chinese Christians, deal with the problems of religion and the Chinese churches in the new situation, and attempt to bring the picture of Christianity down to the late spring of 1929. Dr. Hu Shih, the famous leader of China's Renaissance, has a stimulating chapter in which he urges all China's leaders to promote the introduction of Western civilization with all their might, counting upon the innate forces of conservatism in Chinese life to conserve all that is worth while in her old civilization. Recent developments in other religions and in Roman Catholicism are given a chapter each. It is worthy of note that the Catholic Church has adopted a program of placing Chinese in high ecclesiastical positions to a greater extent than ever before.

A chapter deals with the missionary force in China, bringing out the fact that in the spring of 1929 there were 4,750 Protestant missionaries in China, about 78 per cent of the normal number before the evacuations of 1927, and that these were far more largely to be found in interior stations than in 1928, 518 stations being occupied as compared with 729 formerly occupied. A careful account of the transfer of responsibility from the missions to the Chinese Church in typical instances is provided by Dr. Lobenstine of the National Christian Council. The relations of the church to education, and of youth to the church are also considered in informing and suggestive chapters.

While it has been suggested that the present time is marked by a lessened interest in the social aspects of the church's work, over forty pages are devoted to discussions of the relations of the church to labor, the opium traffic, rural reconstruction, child welfare and rescue work. Those who are interested in the claims of China Child Welfare which are now being presented in America will be glad to read the chapter on the China side of it. The striking developments in governmental interest in public

health as well as the normal medical work of Christian missions and the fight against leprosy are all surveyed, as are literature for China and about China. Perhaps no part of the book will be of more permanent service to American readers than Mrs. Service's annotated list of recent books on China. The volume concludes with a chapter on Government Education from the pen of a Chinese writer who is listed as a Congregationalist.

One's only serious regret in turning from the volume is that such a work, gathered from sources all over China and edited with scrupulous care, could not in the very nature of the case be brought up to date. It is an inevitable limitation against which the editor has struggled as he could, and the American Board is to be congratulated upon having as its representative Dr. Rawlinson, who could conceive and carry through so masterly a survey.

W. C. F.

LETTERS FROM OVERSEAS

Catherine C. Perry of Tokyo Proud of Her Supporting Church

"I have been devoting my attention, in the matter of letter writing, to my supporting church, and with most interesting and fruitful results. I am delighted with the way they have taken over the missionary idea. Mr. Whiston, the pastor (Calvinistic Congregational Church, Fitchburg), has given every effort to the promotion of the missionary program, and has been well supported by the church people. I am proud of them. Both the minister and his wife and Miss Shelley, director of religious education, have written to me frequently, and on the fourth of May we held a joint service at the same hour, they in Fitchburg at a sunrise service, and I here with a group of Kobe girls at a sunset vespers. It was their (Fitchburg) suggestion, and I think it will promote a fine spirit of international good will, both for the folk here and for them."

Rev. Henry McDowell on Giving in Galangue

"One of the developments coincident with the the ordination of Pastor Chiwale was the organization of a Tithers' League. There are at present fifty-three members. I hold this to be one of the real accomplishments of the year. Our church year runs from March first to March first, and thus the annual meeting of the church is held in connection with the Week of Prayer. This year a budget of nearly 21,000 angolares (an angolar is worth five cents) was adopted, and the people themselves have underwritten between 12,000 and 13,000 angolares of this amount. The budget calls for the support of pastor, secretary-treasurer, and thirty-five teachers and evangelists in the home missionary work. These thirty-five workers reach directly between 12,000 and 15,000 people."

Rev. John Bicknell of Jaffna College, Ceylon

"The question of Equal Seating in the schools here is one that is full of local color. Two school buildings, one in our Mission and one in the Wesleyan Mission, have just been burnt down as a protest by the high-caste people against the carrying out of the rule that there shall be no discrimination in the seating of the castes in the schools. The government is supporting the equal seating movement, is really the prime factor in it all, and has asked all managers to promise they will show no discrimination."

Rev. Richard S. Rose on Mr. Papazian's Visit

"Today Mr. Papazian concludes his series of seven lectures on the Church which he has been good enough to give in addition to his work in the class on Church Administration, his chapel addresses and his very numerous appointments preaching in the local churches. He has brought a great many thoughts before us in these gatherings which we can well afford to mull over. He has been able to keep up the attendances at the lecture periods in a satisfactory manner, quite a goodly number, in addition to the students, having been present at all or nearly all of the lectures. We are glad that there seems to be a desire on the part of the students not to let his rather positive manner detract from the validity of his message. From conversations it appears that his messages in Armenian, Turkish, and English through an interpreter, have been helpful to the Armenian and Greek groups in the camps and churches. We have been pleased to have him with us in our home. We feel that the Club has been enriched by his associations with the boys there, for he has been with them for his lunches and dinners. He continues his visits to other Armenian communities by starting tomorrow for Egypt."

THIS IS STATION A B C F M

DOROTHY P. CUSHING BROADCASTING

OLDS ADDRESSES BUDDHIST PRIESTS ON CHRISTIAN FAITH

As one of the fruits of his intercreedal campaign of friendship, Rev. C. Burnell Olds of Okayama on May 1st addressed a group of Buddhist priests on the subject of the Christian faith. Once a month a group of eleven persons representing five sects of Buddhists, two of Shintoists, and one of Christians, meet to discuss fundamental religious beliefs. These men, Mr. Olds thinks, must be the "other sheep . . . not of this fold" about whom Jesus spoke. Work through this group is opening up many Christian contacts and gaining for Mr. Olds entrée into local Buddhist and Shintoist circles.

CO-OPERATION

Here is a sermon on modern Christian missions in five words. It is preached by Dr. Clara Sargent Shepherd of Kienning, China. She writes, "They preached and I vaccinated." In company with the Chinese pastor's wife and a Bible woman, Dr. Shepherd made a trip into the countryside and found that in the village visited, not one child had ever been vaccinated. "There was such a cordial and friendly attitude that it gave a real sense of pleasure to the experience," Dr. Shepherd reports. "It could be multiplied many times."

A WONDERFUL FEAT

Minister Abraham C. Ratshesky of Boston, newly appointed to represent America in Czechoslovakia, recently gave an unusual reception at which he welcomed all the employees of the Legation and the Consulate. It was a very democratic affair—something that seldom happens in Prague—and the MOST unusual part was that Mr. Ratshesky remembered the name of every clerk as he or she was presented to him. This feat of memory was little short of marvelous since the names were all German or Czech—hard to pronounce, but harder to remember. "I doubt if any one born and reared in this country would have succeeded in doing the same thing," declared Rev. J. S. Porter, the American Board's "one-man mission" in Czechoslovakia.

AN AMBASSADOR WHO APPRECIATES HIS GRANDMOTHER

"My grandmother was a wonderful old lady," said United States Ambassador W. R. Castle, speaking recently in Kyoto, Japan, at a ceremony in the Doshisha honoring four teachers who had given twenty-five years or more of service in that institution. One of the most honored was Mary Florence Denton, for forty years under the American Board, who in 1928 retired on the field. "A national treasure among educationalists of Kyoto," is how President Gintaro Daikuhara of the Doshisha characterized Miss Denton, and he added that as president of the Doshisha and a citizen of Japan he wished to express "heartfelt appreciation to the people of America who sent a great missionary like Miss Denton to Japan." It was through Miss Denton that Ambassador Castle's grandmother became interested in the Doshisha. "I wish," said Mr. Castle, "that there were more people like my grandmother and more missionaries like Miss Denton." A portrait of Miss Denton by Ichiro Yumasa, a Doshisha graduate, was presented to this veteran missionary.

I CAN'T BE HAPPY

"I can't be happy until something is done . . ." cries Ella Hoxie of Sholapur, India, as she returns from a visit to a block of railway tenements, before which in the broiling sun, with the thermometer registering 103 degrees, children swarm like flies in the street endeavoring to secure a place in the meager shady spaces. "There is no playground, no vacation school, no wholesome occupation of any kind. The city grows and grows and the children swarm and swarm," Miss Hoxie continues. There are many Christian children among them. Compulsory education is in operation nominally for boys, but the Mohammedans objected to the passing of a law making education compulsory for girls by the municipality, so the girls were left out.

MEAGER NEWS AS YET FROM INDIA

Strange as it may seem, little or no definite news has come to the American Board from India concerning the political disturbances, except a reply to a cable sent from Boston to Sholapur following the first riots there. This reply stated that the missionaries were safe, having been on their regular vacation in the hills during the worst of the trouble. A short cable from Dr. John J. Banninga of Madura, however, states "Ralph R. Keithahn has been ordered to return home by government, owing to political causes." Meanwhile, the newspaper press has contained dispatches giving confused and contradictory reports concerning this occurrence. Letters giving details are expected but have not arrived as copy goes to press.

More information will be given as to the situation as news arrives from the field. Mr. Keithahn is a Yale man who went out in 1925 and is principal of the High School at Pasumalai. He has been very successful in his work not only at the school but in his contacts with the Indian people, Hindus and Mohammedans as well as Christians.

THE JOLLIEST LITTLE LADY

A sick little person on a diet which can contain no salt, Deone, scarcely more than a baby in years, is truly loved by her nurses at the Aintab Mission Hospital, Aintab, Turkey. She looks longingly at the trays of her neighbors, but never cries over her food. One day a nurse overheard her thus addressing her doll, "You must remember," she said chidingly, "that you can only have salt-free food." The American doctors and nurses say, "She is the jolliest little lady when she is not having hot packs or a high temperature."

GOOD NEWS FROM SILLIMAN

One of the best years of work in the history of the Bible School has closed this year according to Irving M. Channon of the Silliman Bible School, Dumaguete, Philippine Islands. By raising the standards for entrance, a marked improvement was shown in the classroom work, and the students being a year older were more adequately prepared to get the most out of the course. A large class for training leaders of Daily Vacation Bible Schools was conducted and nearly 150 enthusiastic students are out this summer teaching Bible among the Visayans. Last year there were forty-two Daily Vacation Bible Schools in Mindanao with an enrollment of 12,000 children.

INDIA'S CURSE

Two men of outcaste rank were traveling on a train in India. It stopped at a station, they alighted, bought cups of tea and drank them. Suddenly pandemonium broke loose because they had dared drink from the same cup used by higher caste travelers. Finally the two men were forced to buy the cups. Then, heaping indignity upon indignity, the guard on the train said "Aha, you have cups in your possession. You must pay me four rupees to make it worth while not to take you up for this." A lawyer of low caste origin was also refused tea at a station, but because of his position finally secured the drink. He got his tea, but all the people of his caste in the entire district were for a long time boycotted in the shops. Gandhi does well to emphasize the curse of untouchability.

A GREAT BENEFACTOR

Viscount Saito, governor general of Seoul, Korea, gave a farewell dinner to Dr. and Mrs. Horatio B. Newell, veteran missionaries now in America to retire with 43 years of service to their credit. "The Rev. Dr. Newell," said the *Seoul Press* in reporting the dinner, "is a great benefactor to the Christian work of the Empire . . . He has devoted the best part of his life to the propagation of the Gospel in Japan and Chosen; he has been in our midst 45 years and is looked up to by all. We take this occasion to express our deep gratitude and great respect for Dr. Newell for his long devoted service on behalf of the spiritual work here."

So much for the secular appreciation—there now comes to the American Board in beautiful Japanese characters a Resolution signed by Rev. Masaki Imaizumi, chairman of the Board of Directors of the Congregational Union of Japan, in appreciation of the devoted service of Dr. and Mrs. Newell, and saying, in part, "Dr. Newell is indeed a model Christian gentleman of high character, and his meritorious evangelistic work fills us with greater admiration than we are able to express." This Union, more familiarly known as the Kumiai churches, represents about 28,185 members.

TURKEY THINKS ABOUT AFRICA

Turks, Syrians, Armenians, Armenian wives of Turks, Americans and a Greek—there they were, assembled in the small church room at Gaziantep, Turkey, while Dr. Caroline F. Hamilton talked to them about *Africa* and the great West Central Africa Jubilee. A Negro spiritual record was played on the Victrola, and at the close these attentive listeners made a small gift to the medical work of that country, with which they were so little familiar. Later one of the nurses contributed $1.50 from her meager funds. So the world is bound together.

MORE THAN THEIR SHARE

Somehow the Shepherds of Kienning, North China, and the Riggs (Charles H. and family) seem to be getting more than their share of adventure—not pleasant adventure either. For again the Shepherds, this time in company with the Riggs who were on the way toward a furlough, left for a conference in Yangkow with an escort of ten soldiers, only to be fired upon by bandits as their boats passed down stream near a spot very suggestively called "Cock Fight Corner." Ah Sai, devoted boatman, whom the missionaries affectionately call, "Yes, We Have No Bananas," pulled in among the rice boats on the opposite shore and sent another boatman with a bag of silver dollars to negotiate with the bandits. Huddled together, with eyes fastened on the figure of a bandit sentry silhouetted against the sky, and with bullets dropping perilously near, the missionaries spent an excruciating half hour waiting for the soldiers to disperse the attackers. Finally the boats got slowly under way. Later, at Hsun Chang, they found the boatman who had carried the money lying shot through the neck. He is now in the mission hospital on the road to recovery. "Yangkow, looming up quiet and peaceful above the flooded river, looked mighty inviting to us all," said Mr. Shepherd in closing his report.

HERE'S A NEW BOOK

"Have you finished reading the book I recently lent you?" asked Mabel E. Larkins, Mt. Silinda, South Africa of a native teacher.

"No," he replied, "I have been reading a new book that I have just received."

"What is it?"

"My new Bible," he replied simply.

Zuka Ntule, for that is his name, is the son of a witch doctor and gave his father no peace until he allowed the girls in the family to attend school. Indeed, Zuka *literally* sold his shirt to finance his sisters. At eight he became a Christian—so far as is known, the only one in the kraal. So angry was his father that the small boy for a time hardly dared approach him. At first he had planned to become a witch doctor like his father, but now he stands instead a tower of strength among the boys in the school.

LINK BY LINK

For three years Philotheos Zikas, a fourth-year student of theology at the Athens School of Religion, has spent his summers among the Moslem people of Thrace. This young Greek Christian reports the finding of three different attitudes among Moslems in general. The old folks grieve over the modern changes; the radical youth, swayed by Communistic influences, despise all religion; a goodly number of young men value the changes and look for a deep underlying principle in life that will sustain them. Zikas during the summer visits, discusses the Bible and Jesus freely with young Mohammedans. Presenting one of his booklets to a Turk, a representative of Thrace in the Greek Parliament, Zikas was amused to have the man, after reading the pamphlet, take from his pocket a 75 drachma bill and say, "Take this and instead of printing a hundred of these tracts, let this money help you to print 110."

REAL ESTATE MORTGAGES

FOR MORE THAN FIFTY YEARS our First Mortgage Loans on Minneapolis city property have proved to be a conservative and dependable form of investment, returning a good rate of interest. Mortgages in varying amounts always on hand; also First Mortgage Bonds in $100 and higher denominations.

Write for further information, references, etc.

DAVID P. JONES COMPANY
236 McKnight Building
Minneapolis, Minnesota
"Minneapolis' oldest REALTORS"

Going Away - - -

Before you leave arrange to have your

BOSTON EVENING Transcript

sent to the

SUMMER ADDRESS

for long or short period

Order Through Newsdealer or at

Transcript Office

Please mention THE MISSIONARY HERALD *when writing to advertisers*

ONE BIG FAMILY

"All denominations in the Philippines are more or less like one big family," writes Mrs. Irving Channon of Dumaguete, Philippine Islands. The great thing now is the Union Filipino Church which is interdenominational.

PERSONALIA

Miss Edith M. Coon, B.A. Mt. Holyoke 1913, M.A. 1916, vice-principal Woman's Christian College, Madras, India, received the degree of Doctor of Literature from Mt. Holyoke College in June.

Dr. Jesse K. Marden of Athens, Greece, Near East Mission, received in June the degree of Doctor of Science from his Alma Mater, Dartmouth College.

Rev. Ernest C. Pye, B.A. Oberlin 1909, B.D. 1911, principal of the School of Religion, Athens, Greece, Near East Mission, received in June from Oberlin University the degree of Doctor of Divinity.

President Charlotte B. DeForest of Kobe College was given a surprise party on Founder's Day in recognition of her twenty-five years with the college, and was the recipient of gifts from the faculty, alumnae, students and many other groups.

Dr. James L. Barton, secretary emeritus of the Board, sailed June 14th for Bournemouth, England, to attend the fifth International Congregational Council of which he is moderator. Following that conference he read final proof on his book, *The Story of the Near East Relief—an Interpretation*, which, with a five-page introduction by Calvin Coolidge, will be published in the fall. Dr. Barton has been permanent chairman of the Near East Relief since its organization fifteen years ago, and about the first of September will begin a final inspection of its work in Syria, Greece, Palestine and Egypt. He will also visit, as the American Board's special representative, its missions in the Near East and Bulgaria.

Do not deny yourself this delicacy. Thousands of satisfied users.

"BUTTER SPRITS"

One of the most wonderful butter cookies ever made

A magnificent expression of old Dutch bakers' art.

Will keep for a reasonable length of time in any climate.

Buy them by mail. From oven to you—No regrets—High-grade ingredients only. 2½ lbs. for $1.00. West of Colorado, $1.20. Postpaid.

JANSMA BROTHERS
54-56 W. 103rd St.,
Washington Heights Sta., Chicago, Ill.

Could your Church or any branch of it use $50 to $500?

If so, write to us for information about "Brown's Christmas Book," and "Christmas Greeting Card Box Assortments." The box assortments are of excellent value and are priced from 25 cents to $1. Samples will be ready at once.

This is not a new plan, and thousands of organizations have, and are still using it. We allow a profit of 50 per cent. Write at once for information, so as to get an early start.

GEORGE P. BROWN & CO.
Dept. 8 Beverly, Mass.

INDIVIDUAL TRAVEL

WE arrange at all times—at *home* and *abroad*—Individual Tours covering transportation, Hotel accommodations, etc., for Individuals, Families and small parties, who desire freedom from responsibility when traveling. We also offer a large variety of Escorted Tours embracing EUROPE—CALIFORNIA—NATIONAL PARKS—ALASKA—EVANGELINE'S COUNTRY, GULF OF ST. LAWRENCE, THE SAGUENAY—BERMUDA—WEST INDIES—AROUND THE WORLD.

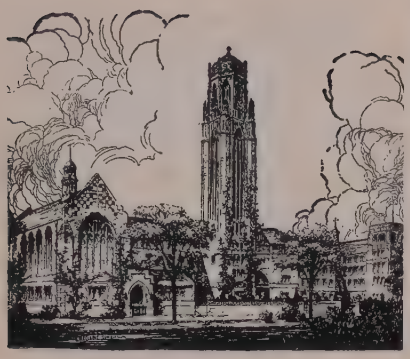
Send for descriptive booklets.

STEAMSHIP TICKETS BY ALL LINES

All Missionary Concessions Obtained
Cook's Traveler's Checques Good Everywhere

THOS. COOK & SON
167 TREMONT ST., BOSTON
3 doors from Keith's Theatre
Telephone Hancock 1120
300 Offices throughout the World

Please mention THE MISSIONARY HERALD *when writing to advertisers*



The Chicago Theological Seminary
(Founded in 1855)

A graduate school for the training of ministers, missionaries, and other leaders in all branches of Christian service.

Full catalog furnished on request

Albert W. Palmer, *President*
5757 University Avenue, Chicago

ESTEY
PIPE AND REED ORGANS
Estey Organ Co.
Brattleboro Vermont

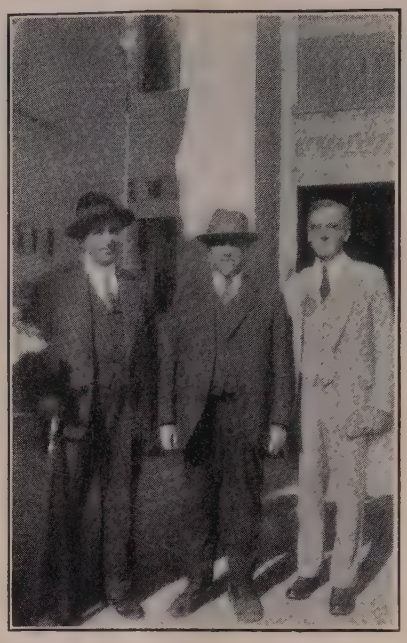
Individual Cups
Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover $9.00. Glasses $1.00 dozen. Collection and Bread Plates.

THOMAS COMMUNION SERVICE CO., Box 622 Lima, O

Are you getting clean, clear-cut Impressions, prompt delivery and Low prices on your
Carbons and Ribbons?
If not—Telephone Hubbard 4393 or write
H. W. DUBOIS & CO.
403 Washington St., Boston, Mass.
Special Offer { 2 Ribbons $1.00 / 2 boxes Carbon $3.50

PIPE-TONE FOLDING ORGANS
21 styles. School, Chapel Chautauqua and Folding Organs. Send for Catalogue and prices.
A. L. WHITE MFG. CO. Dept. H.
215 Englewood Ave., Chicago, U. S. A.

Please mention
THE MISSIONARY HERALD
when writing to advertisers



Rev. Manasseh G. Papazian of Fresno, California, formerly of Marash, Turkey, who has been making a tour of the Armenian churches in the Near East, has profoundly stirred the people of Cairo with his sermons. A remarkable degree of publicity has been given the services by the editors of the Armenian newspapers of the city, and the tone of the articles has been uniformly friendly. No controversial subjects have been touched upon and the whole Armenian community in Cairo has been deeply affected. Great numbers have been led to give their lives in personal obedience to Christ. The Protestant community has no church building of its own and toward the close of the meetings its members gave or pledged $6,500 toward erecting one. Mr. Papazian is in the center of the group pictured; at his right is the temporary pastor in Cairo, Mr. Farajian, and at his left Mr. Stephen Trowbridge.

Dean Masumi Hino of Doshisha College, Doshisha University, Kyoto, Japan, has taken office this year. He expresses his appreciation of the "fine balanced judgment" of President Daikuhara, of "the valuable work" of Professor Marion E. Hall, and declares he will make any effort in his power to conserve and promote the noble Christian spirit with which Doshisha was founded.

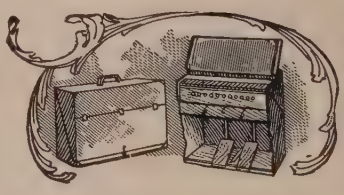
Dr. Hino was formerly Dean of the Theological Department of Doshisha.

W. W. Winship, Inc.
Trunks, Bags, Suit Cases, Etc.
71 SUMMER ST. and 392 BOYLSTON ST. BOSTON

LETTERS
with selling strength and personal appearance have been our specialty for twenty years.
Our service is used by many reputable companies in Metropolitan Boston.
We would welcome an interview with you.
F. S. ROOT COMPANY, INC.
38 Chauncy St., Boston Tel. Hancock 4910

Pulpit Gowns
and Choir Vestments
CUSTOM TAILORING
FOR CLERGYMEN
Pulpit Hangings & Bookmarkers
Cox Sons & Vining
131-133 E. 23rd St., New York

Sterile Catgut
Surgical Instruments
Hospital Furniture
Invalid and Sick-Room Supplies
CROWLEY & GARDNER
731 Boylston Street
Boston, Massachusetts


BILHORN FOLDING ORGANS
Are acknowledged the best for all purposes.
Send for catalog
BILHORN BROS., 29 W. LAKE ST., CHICAGO

Please mention
THE MISSIONARY HERALD
when writing to advertisers

Dr. William Nesbitt Chambers' Jubilee was celebrated in connection with the annual meeting of the Syria section of the Near East Mission and the Evangelical Union of pastors and preachers. To mark his fifty years of work for the Armenians they planned and carried out a delightful service. A sketch of his life was given by one of their number who had been associated with him for thirty years; it was full of appreciation and deep affection. At the close they presented him with a cane beautifully inscribed, as if their love would give him something to lean on in his feebleness.

Miss Elizabeth S. Webb of Beirut, Syria, though retiring from "active" service, seems to keep pretty busy. She is a member of the Committee for the Camp Schools where there are about 500 children; she meets with the Bible women of the Camp and with a class of girls from our American-Armenian School who teach in the Camp Sunday schools; she helps in a Mission in the redlight district, and endeavors to befriend many of the hundreds of Armenian girls from the orphanages who desperately need such friendship.

Miss Ruth Hitchings of the American Collegiate Institute, Smyrna, and Ralph Allee of the International College were married June 21 and left for America. Miss Doris Roberts of the Girls' School, Salonica, and James Y. Gates of Anatolia College were married on June 15.

Rev. Haig Adadourian, Commissioner of the Armenian Missionary Association of America, has recently returned from a visit to the Armenian communities in South America. The Armenians began to settle in Buenos Aires only six or seven years ago. The Evangelicals were organized as a church with one hundred members within two months after Mr. Adadourian arrived in the city; they had been holding meetings for three years with laymen as leaders, but had no ordained man among them. The day following the organization, a banquet was held, a significant, historic event, since it was the first time that the Armenians and the city's Protestant pastors have met in a social way. These Evangelicals had come from the Christian communities of Marash, Aintab, Cesarea, and other stations of the Board's work in Turkey. In Sao Paulo, the second largest city of Brazil, Mr. Adadourian organized the First Armenian Evangelical Church with sixty-five members, held the first communion service and baptized twenty of their children. The following day the Armenians, who have been settling in Brazil for the past five years only, met for the first time the local Protestant Church leaders socially in a fraternal, friendly fellowship.

Miss Emma B. Noreen has the women's hospital in Fenchow, the Kate Ford Whitman Hospital, as her special responsibility, also the teaching of Nursing Procedure. In addition to her hospital duties she has two classes a week in Home Nursing at the Woman's Bible School, and one a week at the Girls' School, and is glad to have the contacts with the students.

Mr. and Mrs. Richard S. Webb, destined for Dondi, West Africa, have been studying the required Portuguese language in Porto, which is situated at the mouth of the Douro River on the coast of Portugal. Here Christopher Columbus studied navigation on his way from Spanish Gali-

OLD COLONY
TRUST COMPANY
17 Court Street
BOSTON
★
devotes its principal attention to Fiduciary and Corporate Agency fields. Strengthened by the addition of the Trust Department of The First National Bank of Boston, it is today, more than ever, the largest and best equipped Corporate Fiduciary in New England.

Trusts and Executorships handled by the combined institutions over $325,000,000

Affiliated with The First National Bank *of* Boston

Keep Me Up To Date In Missionary Education

Please send me the items checked below for which I enclose payment.

Name .....

Address .....

Attractive New Prayer Cards for Children

Two varieties illustrated in color.

1. For the sick in all lands.
2. For all people.

5 cents each. Size 5½ x 6½ inches.

September Envelope Series

Full of world friendship plans and materials for the fall and winter program of the church.

5 cents a copy.

10 cents a year's subscription.

Mail to

Education Department
THE AMERICAN BOARD
14 Beacon Street, Boston, Mass.

Pardy

Boston, Mass.

Ten Years Ago

Dad's mustache—Sister in short dresses—Mother's coiffure. How funny those pictures are! How they bring back yesterday's priceless memories!

Ten Years From Now

Will you have a portrait of Mother, Dad, and Sister? Sister's first baby? The family group before Mother's death?

Why?

Why hesitate to do that which you know is right? Why not do what you can to bring happiness to yourself and others? Why not do it now?

Now at 160 Tremont St.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

The TUDOR PRESS

LITHOGRAPHING
PRINTING
BINDING
LETTER SERVICE

General Advertising and Editorial Service

THE TUDOR PRESS, Inc.
251 Causeway Street, Boston, Mass.

cia to Lisbon. Their teacher has been Senhor da Silva, known throughout the country for his Y.M.C.A. and other philanthropic work in the past.

Mr. and Mrs. Arthur J. Orner, on returning to Mt. Silinda after an absence in America of two and a half years, were almost bewildered by the changes that had taken place in that length of time. The Mission schools had increased in size and number—now there are more than forty in the field. The government railways have put on a motor service; trucks run twice weekly and the cost of transportation has been cut in half since the days when transportation from Umtali was by private carriers requiring four to six weeks for the round trip.

THE CHRONICLE

Appointments

June 20. Miss Esther Virginia Sargent of West Newbury, Vt., to the Near East Mission.

June 24. Miss Eudora M. Fredendall of Salem, Mass., for a three year term in Bridgman Academy, Peiping, North China.

June 24. Mr. Rollo Reese May of East Lansing, Mich., for a three year term as tutor in Anatolia College, Salonica, Greece.

Commissionings

June 15. At First Church, Middlebury, Vt., Mr. Richard Bonsall Smith, Near East Mission. Address and Presentation of Commission, Rev. Fred F. Goodsell; Prayer of Consecration, Dr. Harrington of Middlebury College; Godspeed from the State, Superintendent W. F. Frazier.

June 22. At First Church Congregational, Painesville, Ohio, Miss Helen Leonora Kintner, nurse, North China Mission. Address, Rev. Wynn C. Fairfield, D.D.; Presentation of Commission, Dr. Fairfield; Prayer of Consecration, Mr. Warren, pastor of the church.

Safe
Securities
for
Savings

Arthur Perry & Co.
31 Milk Street
Boston, Mass.

New York Philadelphia
Worcester
Hartford Portland
Providence

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

Hooper Printing Company
Printers who SERVE
74 India Street Boston, Mass.

Furloughs Authorized

Miss Ruth C. Cowles, South Africa, beginning in the fall of 1930.

Miss Anna B. Jones, Near East Mission, beginning in the summer of 1930, with a view of retirement.

Rev. and Mrs. A. F. Christofersen, South Africa, beginning at the end of 1930.

Miss Lida M. Russell, South Africa, beginning at the end of 1930.

Miss Katherine Wilcox, Madura, beginning in the fall of 1930.

Sailings for the Field

May 31. From New York City, Rev. and Mrs. Theodore T. Holway, returning to the Bulgaria Mission.

June 6. From New York City, Miss Minnie A. Tontz, returning to the Rhodesia Branch, South Africa Mission.

Arrivals on the Field

May . At Bombay, Rev. James F. Edwards, returning to the Marathi Mission.

Arrivals from the Field

May . In San Francisco, Miss Grace M. Rood of Madura, India.

May 6. In New York, Miss Fidelia Phelps of Inanda, South Africa.

May 12. In New York, Mr. and Mrs. Arthur A. Ward of Tellipallai, Ceylon.

May 19. In New York, Miss Gertrude S. Avery of Bombay, India.

May 26. In New York, Rev. and Mrs. John S. Chandler of Kodaikanal, India; Miss Gertrude E. Chandler of Madura, India.

June 2. In Boston, Rev. and Mrs. Charles W. Miller of Pasumalai, India.

June 14. In New York, Rev. and Mrs. Ralph L. Abraham of Groutville, Natal, South Africa.

June 15. In New York, Dr. and Mrs. Jesse K. Marden of Athens, Greece.

Births

April 16. At Peiping, China, a son, Roy Sherwood, to Dr. and Mrs. Vincent. E. Wagner of the North China Mission.

April 21. At Vienna, a daughter, Esther Anne, to Mr. and Mrs. Carl C. Compton of Anatolia College, Salonica, Greece.

May 28. At Kodaikanal, India, a daughter, Margaret Jean, to Rev. and Mrs. Joseph L. Moulton of Rahuri, India.

June 8. At Talas, a daughter, Dorothy Grace, to Rev. and Mrs. Paul E. Nilson of Talas, Turkey.

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE

"PAPERS OF OLD-FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

TILESTON AND HOLLINGSWORTH CO.

"Paper Makers for More Than One Hundred and Twenty-Five Years"

MILLS AND OFFICE
BOSTON, MASSACHUSETTS

The
Commonwealth Press

Printers Building
44 Portland Street
Worcester

Constant and Dependable Printing Service

CONDITIONAL GIFTS

A Conditional Gift is just what the name implies. It is a gift on condition that the donor, or someone named by the donor, shall receive an annuity for life, but it also has other advantages.

First, The donor has the assurance that the money which is given under this plan will go to help spread the Gospel in foreign lands.

Second, The donor is relieved of the problem of investing his money.

Third, In a way the donor acts as his own executor, because he gives his money during his lifetime and yet is assured of an income on the gift.

The investment of funds given this way is in the hands of a Committee, all of whom have excellent judgment and broad financial experience.

The rates paid on Conditional Gifts have recently been increased, and the Treasurer will be glad to answer any questions regarding further details.

FREDERICK A. GASKINS, Treasurer,
14 Beacon Street, Boston, Massachusetts

FORM OF BEQUEST

The following form may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of.....dollars."